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THE
HUMAN LIFE OF CHRIST
REVEALING
THE ORDER OF THE UNIVERSE.

BY THE SAME AUTHOR.
REASONS OF UNBELIEF.
With an Appendix.

ALSO,
Second Edition, Revised and Enlarged,
REASONS OF FAITH ;
OR, THE ORDER OF THE CHRISTIAN ARGUMENT
DEVELOPED AND EXPLAINED.
With Appendix.
LONDON : LONGMANS & CO.

THE
HUMAN LIFE OF CHRIST
REVEALING
THE ORDER OF THE UNIVERSE.

BEING THE HULSEAN LECTURES FOR 1877,

WITH AN APPENDIX.

BY

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LAMBETH.

ὁ Θεὸς ὁ εἰπὼν Ἐκ σκότους φῶς λάμψει, ὃς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης αὐτοῦ ἐν προσώπῳ Χριστοῦ.—
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TO

THE REV. J. J. STEWART PEROWNE, D.D.,

CANON OF LLANDAFF, AND HULSEAN PROFESSOR OF DIVINITY IN THE UNIVERSITY OF
CAMBRIDGE,

These Lectures,

IN ACKNOWLEDGMENT OF MUCH PERSONAL

KINDNESS RECEIVED FROM HIM, AND AS A TOKEN OF DEEP RESPECT

FOR HIS VIRTUES AND ATTAINMENTS,

Are Dedicated

BY HIS AFFECTIONATE FRIEND,

THE AUTHOR.

PREFACE.

IN these Lectures, I have tried to present the outline of a great subject which, indeed, cannot be otherwise than unworthily presented. However, I have worked at it diligently, and I trust not altogether unsuccessfully, or else neither should I have ventured to bring it under the consideration of the audience before which the Lectures were delivered, nor would I now ask for it a larger attention than that which it has already received.

I hope that my effort will direct the attention of other writers better qualified than I am, to a theme which, so far as I know, has not yet been attempted. Nor, indeed, could it well have been so long as readers of the Gospel History fix their whole attention, as at present, on the later portions of our Saviour's ministry. Elsewhere, I have given reasons why this should not be the case, and have shown that particulars of the whole of His earthly Life can be securely ascertained. And in its completeness it must be looked upon, if the work attempted in these Lectures is to be accomplished. Only when we take into account the whole thirty-

three years of the Divine Ministry, recognizing the last three as a development of the earlier, and the entire course as an accomplishment of the work for which Jesus Christ came into the world—can a view of that course as a reflection of the Divine Order, be obtained. Then its purport as a Revelation, of which the later portions of His Life, and His express teachings, form only part—is impressively suggested. And innumerable uses of it, of which some only could be brought forward in the narrow space allotted to these Lectures, immediately present themselves. Thus has the subject arisen before my own mind. For a long time my attention has been fastened on the earlier years of our Lord's earthly life, and I have thought of them with definite results, which have been expounded in "Nazareth," and in "The Son of Man." During a long period, too, and in many efforts, I have laboured to manifest the unity of the Divine Kingdom, and to show that the Christian Economy is only one part of it harmoniously incorporated with the rest. And it was while pursuing these two lines of thought, that the truth was suggested which it is the object of these Lectures to expound, viz. that the whole Order of being is beheld in the human Life of our Saviour when it is comprehensively regarded.

This is the origin of the book, whose purpose was in part accomplished in Chapter V. of the "Divine Kingdom on earth, as it is in Heaven."

Its fulfilment is here again attempted, with much diffidence, and with the full consciousness that the Lectures show traces of the many disadvantages under which they were written. Of this, however, I am certain, that, whatever reception they may meet with, their subject is of the last importance, and that they may be useful in helping many sincere believers, whose faith rests too much on merely verbal foundations, to sustain the shock which the course of events will surely bring upon them. For only in the Light which flows from The Life can the claims of the Church, and of the Bible which is its Charter and Interpreter—be truly seen. Looked at apart, and in themselves, they will suffer disparagement, we may even say discredit; and especially in seasons of strife, and of such innovations on settled notions as another version of Holy Scripture may be expected to produce.

This conviction has supported me in making one more effort in a work to which my life has been devoted. And I send my book into the world with a confident, though, most certainly, an unfeignedly humble, trust that, "in due season," it will be found helpful in showing that the "Glory of God" has been fully revealed in "the Person of His Son," and in winning for Him who is thus seen to be The Truth, more abundant offerings of reverence and love.

JESUS SAID, I AM THE WAY, THE TRUTH, AND
THE LIFE. NO MAN COMETH TO THE FATHER
BUT BY ME.

IN HIM WAS LIFE, AND THE LIFE WAS THE
LIGHT OF MEN.

. . . . AS THE TRUTH IS IN JESUS.

NOTE.—*The Introduction was delivered as part of the First
Lecture.*

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“IT IS NECESSARY TO EVERLASTING SALVATION: that a man believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the worlds: and Man, of the substance of His mother, born in the world. Perfect God and perfect Man: of a reasonable soul and human flesh subsisting; Equal to the Father as touching His Godhead: and inferior to the Father, as touching His Manhood. Who although He be God and Man: yet He is not two but one Christ; One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God; one altogether; not by confusion of Substance: but by unity of Person.”

INTRODUCTION.

WE are told that, after His Baptism, Jesus was "led up by The Spirit into the wilderness, to be tempted of the Devil." Most probably, He was returning to Nazareth with the purpose of at once entering on the fulfilment of the ministry to which He had just been summoned, when He was led away by The Spirit, as the Evangelist describes. Through an inner prompting, or it may have been by some outward agency, He was divinely conducted into one of the desolate regions of Southern Palestine, in order that He might there show forth, in what we may venture to call an heroic manifestation, that perfectness which had just been miraculously attested by The Voice from Heaven, and which He had acquired amidst the labours and restraints of His home in Nazareth.

For nearly thirty years, He had there fulfilled, and amidst circumstances singularly fitted for spiritual discipline, all the good works which had been prepared for Him to walk in. Looking with reverent thoughtfulness through the period

of His Life which had just closed, and using all the helps by which it may be illumined in our view, we see Him in childhood, and youth, and early manhood, as son and brother, as neighbour and citizen, and as the circumcised member of His Church—punctually discharging every obligation which devolved upon Him. In the course of this round of duty, and by its means, He had “grown” in grace and wisdom, and had “waxed strong in spirit.” Through arduous toil and struggling conflict, and in painful submission to restraint—for so we must interpret the statement that “He learned obedience by the things which He suffered”—He had acquired the perfection in which we now behold Him. For now His growth as Man had ended. All the faculties of His human nature had been completely developed. His last lesson from the suffering through which “He learned obedience,” was finished. And, as the result of all, we see the Man Jesus in will and affection, and in all habits of outward activity, in perfect accord with God. He was, and now He knew Himself to be, in perfect unity with The Godhead, which had always dwelt, without any “confusion of substance,” in the Person with which men around Him were familiar. And henceforth, accordingly, He, whom they had known as Jesus of Nazareth, claimed to be Son of God as well as Son of Man; “God of the Substance of the Father begotten before the world, and man of the

substance of His mother born in the world; perfect God, and perfect Man, of a reasonable soul, and human flesh subsisting."

How far the "reasonable soul" of His human nature had hitherto been conscious of that union, or when the conviction, which was plainly betokened at this time, and through the remainder of His course, that with His manhood Godhead was conjoined—when this conviction was awakened, we are not told.¹ Certain it is, however, that as from that union there had not been any interference with His manly development through the period which had just closed, so henceforth, in His after life, when He more perfectly manifested what He had already become—the two natures were in no wise blended or confused. Those after manifestations of His excellence, were of the same kind as those which had been witnessed in Nazareth, though more signally and gloriously expressed. And in all of them, we see the absolute conformity and correspondence of His human nature with the Constitution of the Order into which He had been born, and in harmonious relation with which He had hitherto lived and moved, and wrought and suffered.

For this in truth is our meaning when we speak of the perfectness of His obedience. It is just saying, in other words, that there was such an universal and complete accord between His Per-

¹ Appendix, Note A.

son, His habits of mind and activity, and the constitution and laws of the Divine Kingdom, that in Him, that constitution and those laws are actually beheld. Their structure and working were so faithfully reflected in His life that His perfection is better described by saying that He cordially wrought with those laws, and, so to speak, embodied them, than by saying that they were obeyed by Him. Indeed this was His own account of what we speak of as His obedience. "I came," he said, "not to do My own will, but the Will of Him that sent Me." Wherever and however we observe Him, He conveys an impression, which is the very reverse of that account which speaks of His "plans and schemes." We see Him working out the arrangements of a fixed Order, and manifesting the will of its Divine Head, while He fulfilled the obligations and discharged the relationships which are involved in it. In His dealings with surrounding things, in His utterances and in His silence too, in His whole bearing and demeanour, He plainly showed the true nature of the system in which He lived, the rules by which it is controlled, and the place and duties of all who are loyally dwelling in the midst of it. We perceive all this in Him just as when we carefully observe a man who, for any reason, claims considerate attention, we can discern the nature of the things which are habitually in his view, and his sense of the relations which he sustains to them. We can see also memo-

rials of his antecedent life, of its work and struggles, of its conquests and defeats. In his look and bearing and in his deeds, as well as in his words—they are made known. And so it was that the totality of things around Him, the Universe as it is called, might be seen, at this central time of His career, livingly revealed, as God made and meant it, in the Humanity of Jesus. Looking on Him as man, we perceive such a shadeless reflexion of the Divine Order, such a perfectly harmonious accordance with its laws, that, from that vision, if we had no record of His teaching, the constitution of things might have been learned where it was not already known, as, again, from the same source, our knowledge, otherwise obtained, can be completed and developed.

This view of Him explains the constancy with which He connected all His teaching with Himself, as when He said “I am the Way, the Truth, and the Life.”² And it interprets the Apostle’s meaning when he spake of the “Truth as it is in Jesus,” and of the “Glory of God being manifested in His Person.”³ Surely much more than simple veracity, an accurate agreement of His declarations with existing facts, must have been intended when He was thus emphatically spoken of as Truth and Life. Nay, we may even affirm that more was intended than that which we first gather from the designation of that Divine

² Appendix, Note B.

³ ἐν προσώπῳ.

Nature Who dwelt with Him, as "The Word."⁴ The sense of those expressions, used so often by Himself and His Apostles, is not fully grasped until we recognise them as denoting such an exact correspondence of His humanity with the Divine Kingdom, that we may see therein what the framework of that Kingdom is, what paths in it are marked out for man's progress, and what good works are prepared for his accomplishment. In this deepest sense The Truth was not only announced by Jesus of Nazareth, but actually witnessed in His Person and proceedings. He thus becomes to us more than a Teacher, and more also than an Example. He faithfully and exactly reflects, and thus reveals, the nature of the Divine Order, its history and progress, its purposes and laws. We actually see in Him not only the very ideal of Humanity, but also of the Universe, as they are illumined by the thought of God.

This view of Jesus, as He is there beheld in the scene of His temptation, will furnish the thoughts with which I desire to engage your attention in the course of Lectures which I am permitted to deliver in this place. In carrying out my purpose, I shall assume nothing more than the historical trustworthiness of the Evangelists, and the general truthfulness of that image of our Lord's Humanity,

⁴ Appendix, Note A.

INTRODUCTION.

which, for more than eighteen centuries, has risen up from the Gospel records, in the minds of all Christian people, and in the minds of unbelievers too. And I shall ask you to look upon Him there, in that central period, when "He was led by the Spirit into the wilderness," because there our vision of Him may be best illustrated by reference to His previous life at Nazareth, as well as by the particulars of His after ministry. From all sides light pours upon Him as He there confronted His great Adversary. The whole costume of His earthly existence, and all its surroundings, are fully known; and as we see His look and demeanour in the midst of them, and mark His proceedings, as well as listen to His words, as we observe too His silence and repose—which are often as significant as His utterances and His activity—we may learn, as we cannot learn otherwise, the full meaning and emphasis of the revelation which He conveyed. So far as this is possible we will look upon Him and listen to Him as the men around Him did, and as He still appeals to those simpler natures which are incapable of entering into much of the language which He uttered, when it alone is regarded. And thus surveyed, we shall perceive in Jesus of Nazareth fresh evidences of the Catholic Faith, and impressive reasons why it should be "kept whole and undefiled." Admonitions to those who are outside the Church's Fellowship will thus come

into our view. While for those who are hovering on its outskirts, and, afterwards, for those who are within, and who have cordially accepted the Christian Revelation, some portions of that Revelation which have been neglected to our great loss, will be brought under our attention, while harmonious relationships, which have been overlooked very widely, if we may not say universally—between it and other truths will be discerned.

It is necessary, indeed, that in these inquiries and contemplations, our minds should be wholly fixed on the humanity of Christ ; but this, it will be remembered, was the method by which His first disciples drew near to Him. As they did, we contemplate it separately for advantage and instruction ; and as they also did, we receive, and then present, it as the first step towards the higher truth, that He of whom we are thinking, is Perfect God as well as Perfect Man.

LECTURE I.

ORIGIN OF THE UNIVERSE. NATURE OF THE GODHEAD.

OUR purpose, in thus looking on Jesus, requires that we should distinctly realise that common life which He lived as a man amongst mankind. And the form in which this life began in Nazareth, and was lying afterwards behind the occasions of His public ministry, may with little effort be clearly witnessed, so that we may look on Him from the beginning of His earthly course, and see Him, as He was seen and recognised by those who were around Him.

Just as they knew Him in that home where His earlier years were spent, and where He grew up to manhood, may we now regard our Lord, if we recall what is known of Galilean habits at that period, and bear in mind that He carefully observed, in every relation, all the maxims which He afterwards inculcated, so that they may in fact be taken as historically descriptive of this part of His career. By this means the whole of His human ordinary life will come into view: the darkness which rests on His thirty years' course in Nazareth, and on the far larger part of the three years which followed it, is entirely dispersed. In

the earlier part of His course we see Him gradually preparing for the highest achievements and the noblest endurance. And in the Temptation He brought out, in full and most impressive view, the perfection of that character which had been formed during His earlier years, as He also declared the principles by which He had been always ruled, so that, as in a second Adam, human nature in its aboriginal integrity was perfectly beheld in Him.

Thus looking on Him, then, we first of all perceive His manifestation of the truth that the universe had its origin in the acting of a personal, and of a wise and loving, Will. In His usages and bearing, as well as in His words, we plainly behold this primal verity of our existence—That creation is the work of “God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible,” of the materialism of the universe, and of the immortal races which dwell therein.

We not only hear, but also see Him constantly, recognising the existence of a Personal Ruler of nature, and the exercise of His Loving Will in the ordering of man’s affairs, so that “the hairs of our head are numbered, and not a sparrow falls without His permission to the ground.” All reasonings and pretexts which would have weakened this belief, had been put aside long before He heard the words, “If Thou be the Son of God, command

these stones to be made bread," and again, "If Thou be the Son of God, cast Thyself down hence." He had met and overcome the thoughts which those words of the Adversary suggested for the purpose of casting doubt upon His Sonship, and which might be presented in some such form as this:—"Can it be that, exhausted, lonely, helpless, as Thou art, and all this following those wonderful signs which accompanied Thy baptism, and which must have awakened hopes and prospects that are now evidently doomed to disappointment—can it be that this is the result of a fatherly ordering of Thine affairs? Do Thy circumstances now—nay, look back and say, did Thy circumstances ever—appear as if they had been appointed and ruled by the decrees of a Wise and Loving Will? Separated, signalised, above all around Thee, as Thou hast been, does it not seem as if chance or fate, or at best blind resistless law, must have had the control of Thy affairs?"

For this darkest suggestion lay beneath the utterance, "If Thou be the Son of God!"¹ Was it

¹ It is true that the designation *υἱὸς τοῦ Θεοῦ* which was used by the Tempter, does always in the New Testament represent the Son of God in the "highest and Messianic sense," and its Messianic reference may have been here contemplated by the Adversary. But such a reference on his lips was only subordinate to the further object which is indicated in the text: his suggestion as to the reality of the Messiahship of which Jesus was now conscious, was meant to be suggestive of the further doubt as to the Fatherhood of God, nay even the existence, of a Personal Ruler of the Universe.

not an echo of voices which have been always heard, and which are now so loudly uttered amongst ourselves—from men who speak of the Universe as self-existent from eternity, or tell us of its mechanical development by the working of blind law, or again from those who figure it as an ideal existence, as an illusion of the mind which has no reality that corresponds to it. The theories which speak of endless stages of evolution, or which would pantheistically absorb God in the creatures of His hand, were implied in that suggested doubt whether Jesus was indeed God's Son.² Under the same pretexts, and backed by similar reasonings, this temptation of the Adversary must have often before visited the human mind of the Redeemer. Had He not already endured the most trying hardships, in dull monotonous seclusion, in aching lack of sympathy, in burdensome restraints, and unrequited toil? And then how sad were the prospects which opened out before Him! Indeed no personal experience of affliction and of wrong which has ever led men to deny that their affairs are ordered by a wise and living Will, could have been severer than that which He had met with. Nor had He been unconscious of the same influence from the darker pages of history, and the troubled movements of mankind. He knew, too, all the force of those suggestions from the universal prevalence of law, which have encouraged men to put

² Appendix, Note C.

the statutes of the universe in the place of its Sovereign, to assign the regularity of its motion as the reason why creation moves, and to speak of the order, as if it were the cause, of its activity.³ No suggestion of this kind was there which had not been presented to His mind. He had considered the heavens, and observed the lilies of the field, and marked the processes of germination and of growth. Time may have deepened our impression of the universal steadfastness of material laws, but it has added no force to the atheistic argument, of which He was not equally cognizant—for in truth it lies on the surface of things—even supposing Him unconscious of the nature of matter, and its processes. Yet nothing from nature or history, or from His own personal experience, ever shook His strong conviction that His affairs were under the control of a wise and loving Will; that the Living God “encompassed His path, and lying down, and was acquainted with all His ways.”

This conviction was now, as ever, present with Him; and our impression of the strength with which it always ruled His consciousness, is deepened the more we consider the antecedents of His course. Using the means by which that earlier part of His career is realized, looking at Him in the midst of it, we see Him cheerful, earnest, diligent, in His labours among men, and kindly in His intercourse with them, just as one naturally would

³ Appendix, Note D.

be who was always conscious of a Father's presence, and assured that a Loving Will is overruling his affairs. We know how tender and sensitive He was; and are therefore certain that, if He had regarded Himself as helplessly inclosed within the framework of a vast machine, or believed that He was living amidst mere illusions—He must have sometimes betrayed indifference, or sullenness, if not resentment, at His fate. In His domestic intercourse, or neighbourly relations, or in His position as a citizen, these feelings would have then betrayed themselves. But we see in Him nothing of the kind. In His loving discharge of all family duties, in His fidelity and kindness while fulfilling every neighbourly requirement, in His concern for the welfare and honour of His country—the ever-watchful care of God as His Father was made known by His constant recognition.⁴ While, still more clearly, the same witness was rendered by those acts of worship which He celebrated, “in spirit and in truth,” from the dawning of His consciousness. With full meaning and intention, He repeated all those utterances of the Psalmists and the Prophets which so explicitly recognise God as a Living Person, creation as the product of His hands, and the course of nature as the result of His constant working and control. He said, “Thou hast formed the earth and the world. Thou tellest the number of the

⁴ Appendix, Note E.

stars, and dost gather together the outcasts of Israel, and Thou healest the broken in heart! All things wait upon Thee! How manifold are Thy works, O Lord! In wisdom hast Thou made them all.”⁵

Yes, there, in the centre of the ages, we see Him whom kings and prophets waited for, “the desire of all nations” before His coming, the object of loving reverence through more than sixty generations since He came, Whom even those who reject His divine claims exhaust the resources of panegyric in extolling—Him we see thus making known the primal fact of our existence. Looking now steadfastly on that purest, strongest, noblest spirit, as His gaze meets ours, we can see in Him no token of any reflection from the loveless, dreary, chilling surface of an atheist’s world! He is not calling aloud, His voice is not passing, into those mindless, merciless abysses, where there is no response nor any that regardeth! On no prospect so bleak and repelling is His attention fixed: with no such outlook is He communing! His gaze—we see it by the Glory reflected on His

⁵ It is certain that the Psalms, used in an appointed order, along with selections from the Prophets, have always formed part of the public worship of the synagogue, and therefore were in constant use by Jesus from His earliest days. But, in addition to this public use, the Psalms, and it is probable sentences also from the Prophets, formed part of those private devotions which were offered up two or three times daily, by every pious Israelite.—*Vitringa De Synag. Vet.*

Face—is on a Father's countenance! His communings are with One who reciprocates His loving thoughts, and His work is carried forward under the consciousness of an observant and approving Presence, carried forward strenuously and peacefully, as it could not have been if only a sense of the Eternities and the Infinities, not of The Eternal and The Infinite, had been within Him. Surely, in this vision of the perfect humanity of Christ, the very truth of God's existence is reflected! The Divine Glory is beheld in the Person of the Son of Man! Looking on Him, the conviction is carried into our minds and hearts more effectively than it could have been by any form of speech, by the most impressive proclamation, that we should "remember Him, in Whose Hand our breath is, and Whose are all our ways;" and say, with the same devout and practical solemnity with which He said, "How precious are Thy thoughts unto me, O God! How great is the sum of them! I will extol Thee, my God, O King, and I will bless Thy name for ever and ever."

But, again; besides showing that the Universe has its origin in the creative will of the Living God, and that all its movements are controlled by the ordering of His wisdom and His love—we also see Jesus making known the fact that God's mind has been declared, and His purposes accomplished, in that Person of His existence Who is called

“The brightness of His Glory and the express Image of His Being,”⁶ in Whose “likeness” all the immortal races were fashioned, and “through whom He made the worlds.”

We still confine our thoughts to the perfect humanity of Jesus, and therefore say nothing here of the Catholic Faith, that, in His Person, that Revealing Image of the Godhead in His own proper nature, dwelt, so that He on whom we are looking, was indeed Himself “perfect God, uncreate, incomprehensible, eternal,” as well as “perfect Man of a reasonable soul and human flesh subsisting.” For the present, we say nothing of this article of our Belief, but simply confine our attention to the fact, which is, at all events, unquestionable—that Jesus of Nazareth, on Whom we are looking as The Truth, did Himself speak of this Son of God, and affirmed, by the plainest avowal, as well as by most expressive silence, when the Divine Name and Attributes were ascribed to Him—that, with that Being He lived in closest fellowship. Assuming the historical trustworthiness of the Evangelists, this, at all events, must be admitted. We are reminded of the fact by the words of the Tempter when he addressed Him as other and higher than an ordinary man. Nor, whatever conclusion may be drawn from His own language concerning The Son of God, can it be

⁶ For the sense of *ὑπόστασις* in *χαρακτήρ τῆς ὑποστάσεως αὐτοῦ* (Heb. i. 3), see Dean Alford *in loc.*

doubted that Jesus often spake of Him, and represented Himself as dwelling in some near and mysterious connexion with the Being Whose Name was so often on His lips.⁷ This is certain; and more than this we need not, for our present purpose, here assume. But now, we do not rightly estimate this fact, unless we distinctly bear in mind what is not less historically certain, that, at this time, as well as before and afterwards, He comes forward as a Jew. He is not seen in that cosmopolitan garb in which some would fain invest Him. It is in the garb and aspect, in the whole costume and surroundings, of a Son of David, that He is recognised. It is a Hebrew countenance which we are looking on: they are the words of a child of Israel that are proceeding from His lips. He worships in the Jewish synagogue and Temple; He accepts the teaching of Moses and the Prophets; He reads the Jewish Scriptures as the Book of God.

This is as much matter of fact as that He actually lived. Nor was it in outward profession only that His Jewish character was manifested. He bore it also in His inner life and consciousness. We know that pure Judaism was covered—we might almost say, buried—in His time, under sectarian corruptions; and it is certain that He earnestly protested against all of them. But it is not less certain that those protests were always

⁷ Appendix, Note F.

uttered from Jewish ground ; and that He habitually confirmed them by the authority of the inspired teachers of His people. Not to reason, or philosophy, but to the Fathers of the nation, did He constantly appeal against rabbinical trivialities, and Pharisaic prejudices, and against the licentious interpretations of the Sadducees. He went back to Moses and the Prophets.⁸ Now what their teaching was respecting The Son and Word of God, The Angel of the Covenant, The Wisdom Who dwelt with God from the beginning—what that teaching was, is as surely known as any fact existing in that place and hour. It was no rabbinical fancy, but the authorised and accepted creed of the Church into which Jesus of Nazareth was sacramentally incorporated, and of which He continued a member throughout His earthly life—that, in all the manifestations of The Divine Being from the first, His Unity of nature had been revealed in a plurality of Persons. This was clearly seen in the Mosaic account of the creation ; in the doxologies of the angelic hosts whom the prophet saw ; and in the benediction which the priests were commanded to utter in the name of God.⁹ This plurality of Persons was plainly seen ; and, as plainly, it was seen that in One of them the Godhead manifested Itself, revealing the Divine mind and will, accomplishing the purposes and ad-

⁸ *Reasons of Faith*, chap. iii.

⁹ Numbers vi. 23—27.

ministering the interests, of the whole creation. He who declared "Thou canst not see My face and live" was actually manifested in that Person, and communed with by patriarchs and prophets. Moses and the elders saw Him in His celestial dwelling-place. There also He was beheld by Eze-kiel, on the sapphire throne above the firmament, "upon which," the prophet says, "was the likeness as of the appearance of a man." He was continually met and spoken with as the Angel of the Covenant, and as the Lord of Hosts.¹ The greatest

¹ "It is justly insisted on by the Rabbins," as Dr. Faber (Eight Prophet. Dissert.) observes, "that grammatically the participle walking (as used Gen. iii.) agrees with The Voice, and not with the Lord God: and an inspection of the original will at once convince any Hebraist that such is the natural and obvious construction of the sentence." Hence the "Voice of the Lord God" must be taken as the designation of that Being who appeared to our first parents. And, considering the agreement of this designation with that of *Mimra*, or Word, which was the title applied by the Jewish paraphrasts, in apostolic times, to the Divine Person whose frequent appearances are related in the Old Testament—there can be little question that Moses' narrative describes the first manifestation of Him "Who," St. John tells us, "hath (always) declared the Father . . . Whom, (in His own Person), no man hath seen at any time." . . . This manifestation of Him in the garden of Eden is frequently affirmed in an explicit manner by the fathers (e. g. Tertullian, *Adv. Praxeam*, c. 16), and it is always clearly implied in their consentient and emphatic testimony, that all the theophanies, or manifestations of God, described in the Old Testament, were made through the Second Person of the Trinity; or, in the language of Justin Martyr (*Dial. cum Tryph.* c. 127), that, "neither Abraham, nor Isaac, nor Jacob, nor any among men, ever saw the Father . . . but they saw Him, who, through the

authorities in the Hebrew Church recognised Him in that Wisdom Who spake in the Book of Proverbs in such words as these, "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, before ever the earth was. When He prepared the heavens I was there. I was by Him as one brought up with Him. I was daily His delight, rejoicing always before Him, rejoicing in the habitable parts of the earth, and my delights were with the sons of men."² The Hebrew fathers acknowledged the personality of The Speaker of these words, and so dwell upon it that, as has been well said, "in their language we seem to catch the accents of those weighty formulæ by which the Apostle afterwards defined the pre-existent glory of his Majestic Lord, when he spoke of Him as 'the Image of the Invisible God, the Firstborn of every creature, by Whom all things were created

will of the Father, was His Son.—*Scripture Studies, Note C in Appendix.*

* "The ancient Christians," says Bishop Patrick, "thought these words might be applied to the Son of God Himself, the Eternal Word and Wisdom of the Father." And how generally (if not universally) they were agreed upon this interpretation, appears from the controversy respecting the passage in the First Council of Nice. For, being then alleged, from the mis-translation of it in the Septuagint, by the Arians in proof of the Son's inferiority, the Catholic Fathers contented themselves with denying this deduction, without ever questioning the fact that the passage did apply to Christ. And the consent of later divines is as remarkable.

that are in heaven and earth, Who is before all things, and by Whom all things consist.” *

It was in language of which this sounds like a living echo, that the Jewish Doctors and Fathers spake of the Wisdom Who had dwelt with God from the beginning. And all this teaching was accepted by Him on whom we are now looking. May we not say that it formed part of His human consciousness in that hour when He met the adversary, as well as long before? And we know that it was brought forth continually afterwards in His public ministrations. So that, as we see Him casting His regards back to the epoch of creation, and throughout the heights and depths of all things created, we perceive that He recognized the agency of the Only Begotten Son, Who is in the bosom of the Father, and Who is the express Image of His Being. Jesus knew that every spirit, which had been ever called into existence, was fashioned in that Image; that He had wrought in the creation of that which underlies all material phenomena, and had impressed on this mysterious substratum, its properties and laws. He knew, moreover, that uninterruptedly from the beginning, the same Word of God had wrought through all spheres of existence, that He was Chief of their “thrones and dominions and principalities and powers,” and that He had been specially manifested in the history of man. In all His

* Dr. Liddon, *Bampton Lectures*, chap. ii.

Scripture readings that Presence had met Jesus at every step and period of the Jewish history, and He saw everywhere the promise that this Divine Person would draw still nearer to mankind, and afresh unfold, and unmistakably interpret, all that, in "many parts and methods," He had made known, in time past, to the fathers by the prophets. Jesus of Nazareth knew that, in all these ways, "The Word Who was in the beginning with God, and Who was God, had declared Him Whom no man hath seen at any time." This recognition by Him, and in this His revelation, of the Eternal Son "Who is before all things, and by Whom all things consist," is as plainly seen in this Perfect Man as is the existence of an Almighty Maker of heaven and earth, and of a loving Father of mankind. We look on Him as embodied Truth; and thus looking on Him, we see in His life and consciousness the existence of the Revealing Word as one of the facts of the Divine Order, and along with this His ministrations in all regions of the universe, and at all periods of time.⁴

⁴ "The Christian Apostles," says Dr. Lightfoot (*Commentary on Coloss.*), "accept the language of Alexandrian Judaism, which describes the Logos as the $\delta\epsilon\sigma\mu\acute{o}\varsigma$ of the universe. All the laws and purposes which guide its creation and government reside in Him, the eternal Word, as their meeting-point. He holds the same relation to the Universe which the Incarnate Christ holds to the Church, being the source of its life, the centre of all its developments, the mainspring of all its motions."

But, besides revealing the existence and agency of The Father, and of The Son, we see in Jesus—apart from His declarations, and embodied in His consciousness—in Himself, we see the Being and agency of The Holy Ghost. In all His habits and in His whole bearing, He showed that the spiritual life with which the universe is replenished, has been maintained, and is continually heightened, as if by a constant efflux and stream, flowing from the Eternal Throne—by Another Person of the Godhead. We have seen that the theology of Him on whom we are looking, was that of the Scriptures, which, as the narrative of the Temptation reminds us, were always in His hands. And hence we are assured that the plurality of the Divine nature was in fact a Trinity of Persons. The threefold invocation of the Seraphim, and the triple form of the priestly Benediction, which “put the Name of God on the Children of Israel,” give sufficient evidence of this assertion. Assuming nothing more than the historical trustworthiness of the Evangelists, and the general truthfulness of that image, crystallised out of the material supplied by them, we know that in His earliest days Jesus held, as part of His habitual consciousness, all which He afterwards taught respecting this Person of the Godhead, as the Teacher, the Quickener, the Strengtheners of every spirit which seeks, and which submits unto, His influence. Jewish theology, cleared as it was in His mind

from all the corruptions which had gathered round it, was not less explicit than Christian theology is, as to the Person of the Holy Spirit and His work, and as to the laws in conformity with which that work is carried forward.⁵ After "Jesus was glorified," there was, indeed, a fuller manifestation of The Spirit's influence. But it was already plainly recognised, as may be clearly learned from the pages of the Old Testament, and from the language of its authorised interpreters. That He is the Giver of Life now, as in the beginning, the Teacher, the Quickener, and Strengthen-er of all created spirits, is clearly perceived when Christ said to the Tempter, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Just as the animation which He at first imparted to the natural world, is ever dependent on His agency, so, in the spiritual Creation, unless He continually breathes upon living souls, from day to day, and pours into them perpetual supplies of life—they too must die. Nay, more than this, their vitality, if it be healthful, must not only be upheld, it must be invigorated and enhanced. The beings whom the Holy Ghost has quickened, He must cause to grow; and make them more energetic and effective, so that they may continually attain a more vivid consciousness of the things by which they are surrounded, and see and know more, and feel

⁵ Appendix, Note G.

more deeply, and work more strenuously, the longer they are submitted to His power.

In the constant recognition of this teaching, and in an habitual observance of the laws which are implied in it, Jesus had "increased in wisdom" and had "waxed strong in spirit."⁶ Over and above His own personal, voluntary discipline, we see Him looking for, and habitually receiving, an influx from that vitalizing stream of influence, through which all created spirits advance, just as His "reasonable soul" did, in the paths which are opened out to them. And He thus revealed another great fact in the constitution and working of the universe, a fact which is, in its very nature, universal, true in all worlds as it is true in ours, true of all beings as it is true of man. Fixedly contemplating Him amidst that environment of circumstances which were around him in the place of His temptation, in His "reasonable soul and human flesh," we

⁶ It has been justly said that "the agency of the Holy Spirit, as it is represented in the Scriptures, is spoken of as perfectly congruous with the natural movements of the mind, both in its animal and intellectual constitution. If, on the one hand, it is evident that a change of moral dispositions, so entire as to be properly symbolized by calling it a 'new birth,' or a 'resurrection to life,' must be much more than a self-effected reformation, for if it were nothing more, these figures would be preposterous, unnecessary, and delusive; so on the other hand, this change must be perfectly in harmony with the physical and intellectual constitution of human nature, or the same figures would be, devoid of propriety and significance."

have seen reflected, and so revealed the Personal existence of God the Creator and the Ruler of His creatures ; we have seen also that He manifests Himself, and carries out His purposes, by the agency of the Eternal Son ; and now we also learn that the life originated by them is maintained, heightened and intensified by the Holy Ghost ; these three Persons of the Godhead being “all One, their Glory equal, and their Majesty co-eternal.”

We learn these truths from the perfect humanity of Jesus as we see Him moving through His earthly course. They were all indeed declared by Him in words, but He revealed them most impressively in His acts and habits, in His constant fulfilment of the living relationships into which His Existence brought Him. And in this fulfilment, another truth was manifested, viz. :—That these facts concerning The Divine Being which we have dwelt on, are not abstractions which may be inertly contemplated, but that they must be taken by us into practical account. Ideas of order, and of government, are involved in their very statement. Their existence implies relationships, and out of these relationships are begotten obligations ; obligations, on the one hand, of authority and oversight, and on the other, of love and reverence, of trust and gratitude, of loyal and affectionate submission.

Then, besides these individual relationships

and the practical regards consequent thereon, there are other duties which naturally arise from the connexions into which the Divine Existence, as It was declared by Him, brings all creatures with one another. And, in His own fulfilment of them, these connexions are beheld. The order as well as the origin of existence was revealed in His demeanour: the ideal of man's social life was visibly embodied in His own proceedings, in His acts and also in His abstinences. In His household and municipal, and in His national, life, He thus exhibited the Divine pattern of our earthly being. And He showed moreover, that every man must be regarded as the member of a higher system, wherein he has been incorporated in and through his relationship with God. He thought and spake, and He always acted, as one who knew that this earthly scene of life has been conjoined with every other sphere of existence, having been so blended therewith as to form one congruous Whole; and He showed that the perceptions and emotions of that Heavenly Order should rule men everywhere, through all times and occasions, and in the discharge of every obligation. In every development of His personal life, in His household and community, and in His position as a member of the nation, this godly character and demeanour were observed in Him.⁷

This also is seen in the perfect humanity of

⁷ Appendix, Note E.

Jesus, when He is thoughtfully and comprehensively regarded, as He stood there in the presence of His Adversary. Taking the whole, and not one small portion, only, of His earthly life, into our account; keeping in view the earlier progress of which the result is before us in the scene of His Temptation; in other words, constructing the first thirty years of His course, as we surely may when we bear in mind the considerations already named—the Image of that Perfect Man, with these fundamental verities of the Gospel Revelation embodied in it, and reflected, comes forth with definite clearness, and is felt to be more and more impressive, the longer it is contemplated.

And now I ask, How does this view stand in relation to unbelief? We are all agreed, unbelievers and ourselves, that the first question to be settled, in the controversy between us, relates to the historical reality of Jesus. Before all other questions belonging to that controversy, this must be determined: ‘Did He truly live and move upon this earth? Did He actually speak, and work and suffer, in that central period of the world’s history, just as the Evangelists have described?’ And to this question our opponents now almost universally give an affirmative reply. Nay, more than this. Some, who still stand aloof from Him, use their most fervent eloquence, and I believe with

genuine sincerity, in describing His greatness and nobleness, and His benignity. 'Well,' we may now say to such persons, 'but you must not satisfy yourselves with rendering such ascriptions vaguely, with the mere acts and words of formal homage, and then pass on. You must stay, and look steadfastly upon Him where you know He may be seen. You must think intently on His antecedents and surroundings. You must observe the whole context of His position in the light which flows upon Him from all sides. And then you will see that this Greatest of the sons of men held, in the face of every one of the difficulties which you are conscious of, the main truths of the Theology you are rejecting. Yes, every difficulty which arises from the inexorable fixedness of nature's laws, from the dark pages of man's history, from the troubled and apparently confused movements of mankind, from the severest afflictions of personal experience—every one of them was known to Him. Yet still, you see He held the loving Fatherhood of God, the ministrations of The Son Who is the express Image of His Person, the working of the Holy Ghost as He maintains and strengthens the life which He has given. Plainly, too, He believed that we are in living relations with these truths, and that obligations flow from these relationships. This is as certain as that Jesus of Nazareth lived and wrought and spake. Look steadfastly, and you cannot fail to see these great verities imaged

on that large untroubled spirit, to whom, in virtue of that purity which you ascribe to Him, gifts of profoundest insight must have been vouchsafed; whose "judgment was just" because His Will was ruled by a nobler and severer, as well as a more wise and loving authority, than that which any man in his highest moods could have conceived.' ⁸

Surely, this fact of unquestioned history casts shame on the scornful arrogance by which we are now so often pained and shocked. Surely, it demands another mood than that which we constantly witness in the eager assailants of our faith. Largeness and cautiousness, not to say humbleness, of mind, must make men look with at least reverent attention to these convictions of Him, Whom all acknowledge to be the highest partaker of our nature who has ever lived. We do not plead for this demeanour, but demand it. And we know—and with this knowledge would it not be wise in Christian teachers to give themselves wholly to the work of "lifting Him up" before mankind?—I say we know that when He is thus truly seen, He will "draw all men unto Him." Yes, He will then exercise His mighty, His irresistibly attractive power, and draw to Himself those who are now far off even in the outermost circles of unbelief. Nearer and nearer will He draw them! More and more will His claims on their love and reverence be seen and felt, till no other evidence

⁸ Appendix, Note H.

will be sought by them, or needed. We shall hear them say, with some of old, "Now we, too, believe, but not because of your sayings. We have heard Him ourselves, and know that this is the Christ, The Saviour of the world."

But besides the argument which may be thus addressed to men who are wholly outside the Christian Fellowship, others who are hovering on its outskirts, and are there holding abated views of the great verities which its creeds conserve—may be in this way brought nearer to the truth.*

For, in every instance, those narrow incoherent notions of the Gospel Revelation to which we now refer, have arisen from an exclusive contemplation of the mere language of the sacred writers, before it has been employed, in its simply historical character, for the purpose of realizing that human life of the Revealer, on which we have been dwelling. And yet it is only after we have thus recognized Him as embodying, and so declaring, the Divine Order of our being in His habits and demeanour—that we are qualified to assign their proper significance to the words which we are told He uttered. Then, in the light flowing from His entire Life, we are prepared for that which indeed should never be neglected, viz. a diligent collation of texts, and a careful heed to their significance.

* Appendix, Note I.

Is not this the chief means by which they must be interpreted? And was it not the method which He Himself enjoined, when He said—not I proclaim and teach, but—"I AM the Truth"? Was it not too enjoined by His Apostle, when he affirmed that the "Glory of God is seen"—he does not say in the words, but—"in the Person of Jesus Christ"?¹ When this is duly remembered, many obscure passages of the inspired Book will give forth their meaning, and the import of many others will be illumined and intensified. The thoughts conveyed by the inspired writers will then be seen with a clearness which must irresistibly bring many who are now holding a Christianized Deism, or some other form of an attenuated Christianity, into accord with the teaching which is based on the belief of a Trinity of Persons in the Godhead.²

In Him, through whom the Divine Nature has been manifested, it will then be clearly seen, and seen the more clearly, the more steadfastly He is contemplated—that there are heights and depths in the Revelation He has given, which furnish the only adequate interpretation of the facts of man's existence, and which bring Christian Truth into connexion with every reality of our condition. It will then be acknowledged that the "fulness of God," as this is manifested in the Church's creeds,

¹ Appendix, Note B.

² Appendix, Note I.

in their account of the universe and of its history —furnishes the only satisfactory explanation of man's place and relationships therein, and the only sufficient motive for the discharge of his incumbent obligations.

LECTURE II.

ENDS OF CREATION. MEANS OF THEIR FULFILMENT.

IN our view of the "Truth as it is in Jesus," as in Him it is embodied and revealed—we have already beheld the primal verities of man's existence. We have plainly learned from Him how Creation was originated; and how it is upheld and administered. He has also shown what line of conduct is incumbent on our part. In His bearing and proceedings, He declares that what is known as a "godly life," is that alone which fitly accords with beings who are holding our position.

These conclusions enabled us to address an effective appeal to men who are outside the Christian Fellowship; and to those who hold inadequate views of Christian truth, it suggested reasons why "it is necessary before all things that the Catholic Faith should be held and kept, whole and undefiled." Now, however, using it further for edification and enlargement, we approach Him with the inquiry, 'What was the Divine purpose in Creation? We have surely learned from Thee whence it originated, and how it is upheld and ordered. And now we ask, Why was it called into

existence?' Looking back to the period just before God's creative act when He was still The Sole Occupant of His infinite domain, and mainly intent on matters we can understand—our question is, 'What was the purpose which moved Him when He determined to fill the boundless solitude with material abodes, and to people it with immortal life? In other words, What is man's chief good?' Assuming that the constitution of things is benignant, and has been wisely ordered, What is the end which each one should set before himself as the best, as the end in which his real and lasting welfare will be most effectually secured?'

It is the simplest question that can be proposed, and yet endless replies have been given to it. But we shall find it decisively and definitely answered, if we again approach Jesus, with a clear remembrance of His antecedents and surroundings—as He stood there confronting His Adversary in the scene of His temptation. His aspect and bearing, as well as His words, viewed in connexion with His previous life, and illumined by the light thrown upon Him from His after-course—will teach all which it is needful we should know respecting the purpose by which God was moved, "in the beginning," when "He made the heavens and the earth," and which is now, as it ever has been, in the course of victorious accomplishment.

¹ Appendix, Note J.

We get glimpses of this purpose in His answers to the suggestions of the Tempter. When they are closely examined, it is plain that, while each of them has its peculiar characteristic, one assumption may be discerned in all. When the Adversary suggested that He might satisfy His bodily needs by using powers that had been conferred to accomplish the objects of His mission; when he presented the "kingdoms of the world and the glory of them," as ends to be desired for themselves; when he further said, "Cast thyself down" from the temple height, and thus come, as the Prophet foretold, "suddenly" as their deliverer among the people²—one thought was present, one maxim was assumed. And this plainly was nothing else but that personal indulgence, the fulfilment of ambitious ends, satisfying the lusts of the flesh and of the mind—is man's chief object of hope and of endeavour. It was in fact the same assumption which lies at the root of all worldly maxims: viz. That happiness—a pleasant consciousness, an equable flow of delicious feeling—is our end, and should be our aim. On this assumption the Adversary spake to Him. But, how utterly was this conception of the object of created

² "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in." This prediction explains the words, "If Thou be the Son of God, cast Thyself down" amongst the people.

life, contradicted by His replies, "Man doth not live by bread alone, but by every word which proceedeth out of the mouth of God;" and again, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." An infinitely higher and worthier purpose is thus declared to be that for which all creatures were made and meant. It is implied, and not indistinctly, in the answers given to the Tempter; and it is brought out, in fullest manifestation, when we look on Him, on His habits and bearing, up to the time when He was "led by the spirit into the wilderness," and then dwell on the particulars of that ministry to which He had just been summoned.

Thus looking on Jesus of Nazareth, under all the lights which converge upon Him in that place and hour, and recalling what we have already learned, we see that fellowship with God, and this ever becoming nearer and more intimate by the fulfilment of His will in the good works which have been prepared for each one to walk in³—is the final purpose for which all spirits were created. Unto this end, without any regard to that pleasant consciousness which we call "happiness,"⁴ Jesus made all His faculties and instruments perfectly

* "God made ready for us, prearranged, prepared a sphere of mortal action; or (to use the simile of Chrysostom) a road, with the intent that we should walk in it, and not leave it. This sphere, this road was *ἔργα ἀγαθὰ*—οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν."—Bishop Ellicott in Ephes. ii. 10.

⁴ Appendix, Note K.

subservient. That we do not live by bread only, but by every word which proceedeth out of the mouth of God; that God's creatures should worship and serve God alone—these had been the motives of our Lord's course, the royal laws which governed all His thoughts and deeds, ever since the first dawning of His human consciousness. Through many dreary years, He had used every instrument and opportunity within His reach, in the remembrance that He must be about His Father's business.⁵ Unresting and unbasting, He was constantly and zealously intent on it. In the spirit of the godly men of old with whom He was familiar, He regarded Himself as stationed in an appointed place amongst the armies of the Lord of Hosts. And thus realizing His corporate existence in its largest sphere, no moroseness, none of the sullenly hard persistence, which we sometimes associate with steadfast and severe obedience to law—can be discerned in that trying part of His earthly career, any more than it was seen in the more prominent labours of His after-ministry. The imagination that He ever manifested any spirit of that kind is expressly negatived by that mention of the “favour with man,” in which He habitually grew. Nor, indeed, could such a demeanour

⁵ Luke ii. 49. “I must work the works of Him who sent Me while it is called to-day: the night cometh, in which no man can work.” “I have a baptism to be baptised with, and how am I straitened till it be accomplished.” John ix. 14. Luke xii. 50.

is ~~any~~ wise co-exist with that true view of our position, which, as was just said, He entertained from the beginning, and which, all through His course, must have given animation and ennoblement to His discharge of the most ordinary duties.⁶ Like Enoch and Noah, Jesus of Nazareth "walked with God," as He is manifested in that Person, through Whom all His dealings with His creatures are carried forward. Those views of existence of which the Psalms are full, were embodied in His consciousness and His demeanour. God was ever "showing Him the path of life," "guiding Him by His counsel, that He might receive Him to His glory." "Not My Will but Thine be done," was the utterance heard from Him through every stage and period of His earthly course. So fully was the quickening inspiration of this motive felt in His experience, that we can conceive Him constantly repeating the Psalmist's ejaculations, "O God, Thou art my God! My soul followeth hard after Thee! I will go in Thy strength. I will make mention only of Thy righteousness! Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. Thou art the strength of my heart, and my portion for ever."⁷

Such had been the habits of that Perfect Man whom we recognize as embodied Truth; and they

⁶ Cp. *Son of Man, His Life and Ministry*, passim, Part 1.

⁷ See p. 14. Note, p. 15.

were maintained all through that after-course which casts its light upon Him at this time. So that when we turn to Jesus of Nazareth for an answer to the question, 'What is the final end to which God has made all things in the Universe subservient?'—this is the reply which we behold in, as well as hear from Him; 'It is the constant welfare, and progressive development of the immortal natures which are kindred with that of their Creator. Every member of the realm of spirits was made in His image, was a reflexion of Himself. Coming forth at successive periods, and beginning their courses at different stages in the scale of being, they possessed the attributes which distinguish The Divine Existence, and were made capable of thought and feeling identical in kind with that which is seen in Him. And it was His purpose that the consciousness which brought them into such closeness of affinity with Himself, should be gradually developed and perfected. Through the fulfilment of the works which He has prepared for them to walk in, and amidst the training which has been thus ordained—He designed that they should move upwards from the positions in which He originally placed them, in an endless progression, nearer to Himself, and increasingly become partakers of His blessedness.' It is possible, indeed, that, beside and beyond this, other purposes may be entertained by Him. Further and vaster designs may have been contemplated in

God's creative work. But, in our view, the final end to which He has made all things subordinate, is—The constant and ever heightening welfare, the gradual development, through ascending degrees of blessedness, of those immortal natures which are in mind and affection kindred with His own.⁸

This is the purpose of all the spiritual life wherever existing which was created in His Image, and therefore it is man's end and aim. And now, if we also inquire concerning the agencies through which the Divine Will has been accomplished, and by means of which each being thus advances from glory to glory, into nearer fellowship with his Creator, and so into a fuller participation of His blessedness—we find an answer to this inquiry also plainly embodied in Him who is The Truth. Looking on Jesus, attentively and comprehensively, we see Him showing that this progress is effected;—First, by means of the social connexions into which every member of the spiritual system has been brought; and, Secondly, through the agency of the material creation, whenever it is used in perfect subservience as an instrument for accomplishing the Divine purposes.

Nothing is more plainly seen in Jesus, at this time, than that He had duly recognised all the

⁸ See Chap. I. of *The Divine Kingdom on Earth as it is in Heaven*.

ties by which He was connected with His fellow-sharers of existence. We are expressly told that He observed every law which underlies the bonds of parentage and kindred. He showed that the strong deep feelings which form the basis of every "fatherhood in heaven and in earth" are part of our archetypal constitution. So again, He recognised the order which gathers families into communities. He plainly affirmed, by His own observance, the sacredness of national life; showing that each community should develop itself, after its own kind, upon its own Divinely appointed ground.¹ This indeed was recognised by the Adversary when he said, "Cast Thyself down from thence." And again, "All this power and glory will I give Thee, if Thou wilt fall down and worship me." It was just saying, in other words, 'I know Thy conviction that Thou hast a great work to accomplish upon earth. Thou art filled with benignant purposes towards Thy people and towards mankind. And now I give Thee the means of their accomplishment. Present Thyself, suddenly, as the prophet declared the Messiah, the Messenger of the Covenant, whom they delighted in, would come!² Then, at once, those worshippers

* Ephes. iii 15.—"Of whom every fatherhood, or lineage, (*πᾶσα πατρία*) of heaven and earth, is named." See *Notes* on the passage in Cramer's *Catena*.

¹ Appendix, Note L.

² See Note, p. 37.

will acknowledge Thee as The Lord, for Whom they are looking. They will hail Thy arrival as the pledge of their deliverance. And the "kingdoms of the world, and the glory of them," will furnish Thee with means for its accomplishment.' Such was the essence of the temptations with which the Adversary tried Him; and they implied that He had faithfully recognised those social bonds which are instrumental, or it should be rather said essential, in furthering that progress of moral natures which is in our view the ultimate purpose of their creation. For though it is indeed conceivable that if each agent moved along his ascending path in isolation from the rest, the faculties of his nature, and its prerogatives, might be progressively developed—yet this purpose is incalculably furthered by the fact that he can, in a measure, blend his moral being with that of his associates, receiving from them, and in turn communicating, animation whereby the value of life in each is heightened. His social connexions thus indefinitely advance the great end of his existence. Jesus constantly showed their working in this manner, and that it is carried forward by means of fellowship with the companions amongst whom we have been brought, and in the "good works prepared for us" in the place to which we have been appointed.

This design of our social connexions is seen in Him most plainly. No feature in the Life on which we are looking, is more manifest than that

it had always gone forward in obedience to the "great commandment" which follows the supreme requirement of love to God, and which declares, "Thou shalt love thy neighbour as thyself;" and again, "Whatsoever thou wouldst that he should do to thee, that do thou to him." In other words, 'Thou must place thyself in the case and circumstances of every one who has any claims on thee. By an effort of reflexion thou must change estates with him. Thou must suppose that thou wert he, and in his condition, and that he were thyself and in thine own. Then, whatever thou wouldest desire that he should do to thee in the circumstances supposed, that do thou to him, in the circumstances that are actually existing. As, again, whatever thou wouldest be unwilling that he should do to thee, in the one case, that do not thou to him in the other.'³ Through the exercise of this sympathy, which, so to speak, commingles his own life with the lives of those around him, every spirit was meant to grow. And spiritual growth, according to this law, had been revealed by Jesus in act, as it was so often afterwards in vividly illustrated precepts. Looking on Him as The Truth livingly embodied, we perceive how such fellowship and intercommunion of moral and spiritual natures with each other, is helpful, nay rather essential, to their progress towards that position for which they are ultimately destined.

³ Appendix, Note M.

In this way motives are supplied for that self-sacrificing effort and endurance, of which one of the greatest teachers of our University has said that "it prevails through every order of being, in things inanimate, and in things animate, in the natural, in the spiritual world, in earth and heaven. Everywhere that which would save its life loses it, and that which loses its life preserves it. And the highest glory of the highest life is to be offered up a living sacrifice to God, for the sake of our brethren. This principle circulates through the universe, and is that by which all things minister to each other, the lowest to the highest, the highest to the lowest. It is the golden chain of love, whereby the whole creation is bound to the throne of the Creator."⁴ It suffers the adversities of its fellows, and takes upon itself the burden of their needs. It enters into their conditions, and accepts their infirmities and disadvantages. In and through the efforts which are begotten by this blending of our being with theirs, our own spirits are raised and ennobled, as he, whose words I have just used, reminds us is attested by our very language.⁵ Does it not call "the fulness of our joy when we lose the consciousness of our own existence for awhile in the entireness of our affection for another, in absorbing sympathy with nature, in worship of the omnipresent majesty of truth,"—a 'trance,' an 'ecstasy,' that

⁴ Archd. Hare, *Sermon on Self-sacrifice*.

⁵ *Ibid.*

which 'ravishes' our spirits, and 'transports' us from ourselves."⁶ Now this was the great distinctive feature of the whole Life on which we are looking. Throughout, it was nothing else but a continuous self-oblation. It may be said that, all through His course, He was dying to self; and was "carrying His cross daily," from the beginning of His earthly life up to the very hour when He surrendered it to the men who slew Him, and submitted to the humiliation of the grave. And thus He revealed a fundamental law of that Order under which all finite beings live, a law "older than the fact of sin, which declares that the highest feeling demands sacrificial expression," and that every one's nature is raised, quickened and ennobled, when its requirements are loyally obeyed, with a loving acquiescence in its spirit and intention.⁷ In Him we see the very essence of the law of sacrifice, and that, from its very nature, it is binding universally. It must be observed by all spirits that have been created in the Image of the Eternal Word, Who has everywhere manifested the mind and will of God, and Who took upon Himself such a vicarious burden in the very hour when man's needs arose, and when His restoring work began.⁸ Through all the departments of

⁶ *Ibid.*

⁷ Appendix, Note T.

⁸ "One thing is clear, that love is a vicarious principle, bound, by its own nature, to take upon its feeling and care and sympathy, those who are down under evil and its penalties.

Christ's common life, we can discern this special and distinctive law of man's existence, though it was brought out most impressively in His public ministry. In His restraints and sufferings, in His voluntary "refraining of His spirit, and keeping it low," for the sake of others—it is clear that the man Jesus always had in view, and was habitually reflecting, that typical Pattern of the Eternal Son's great sacrifice for man's sake, in which this law of universal existence was perfectly embodied.

Through this self-devotion, and in the sympathy by which it is begotten, and from which it flows, Jesus revealed the laws of growth in moral natures, and one of the methods through which they advance "from strength to strength," and grow into the likeness to which they are to be perfectly conformed.—But, then, the material framework of existence is also helpful in the completion of this purpose, when it is used in observance of the intention with which it was created. And this use was also perfectly made known in the

Thus it is that Jesus takes our nature upon Him, to be made a curse for us and to bear our sins. Holding such a view of vicarious sacrifice, we must find it belonging to the essential nature of all holy virtue. We are also required, of course, to go forward and show how it pertains to all other good beings, as truly as to Christ Himself in the flesh—how the Eternal Father before Christ, and the Holy Spirit coming after, and the good angels both before and after, all alike have borne the burdens, struggled in the pains of their vicarious feeling for men."—Dr. Bushnell, *Vicarious Sacrifice*, Chap. 1.

bearing and habits of Jesus from the outset of His course. It was seen in every part of His demeanour. He occupied His place naturally and unanxiously in the material order which enclosed Him; using its agencies, in the discharge of all His home and neighbourly and national relations, as the appointed means of His spiritual advancement. Nothing of the mystic's contempt of matter, or of the Manichæan's jealousy and hatred of it, can be seen in Him, while He used it as the pliant instrument of His purposes, with His mind ever steadfastly fixed on the goal to which He was advancing. It was thus that He wrought amongst material processes, and by means of them.⁹ All that familiarity with nature, and that wise reading of its language, which appeared afterwards in His teachings and parables; the certainty of its sequences, its inexorable steadfastness, with its aspects of beauty and grace, and its outbursts of terrible magnificence—the knowledge of all this was possessed by Him from the beginning. But as He thus stood amidst material things and intelligently used them, He maintained in relation to them that high superiority which was expressed in His answer, "Man does not live by bread alone." And He always bore in mind their purely instrumental, transitory character, so that we may say His relation to them livingly interpreted the words, 'Thou hast given man dominion over the earth, and all

⁹ Appendix, Note N.

the animal life which is upon it.' "For Thy pleasure" all these things are, and were created. But soon 'they shall pass away. "The heavens shall vanish like smoke, and the earth shall wax old like a garment. As a vesture they shall be folded up," and in the accomplishment of God's purposes, "they shall be changed" for other agencies which are now unknown and even unimagined.

Look upon Him in that central position of His course, and before it, and afterwards, and we see Him, as the representative of the spiritual world, embodying, and so revealing, the relation in which that world and all its members stand to the material framework which they occupy, and in which they are enclosed. He showed that they constitute a supernatural order, which has been set high above material objects and movements—fast bound together as these are by connexions of cause and effect—that form the system which we call nature. "That higher world," says one who has written well upon this subject, "includes all who share the nature of the Most High, who have been created in His image, who make up the armies of the Lord of Hosts. We call them persons, spirits, minds, intelligences, free agents; and we see them moving out from nature and above it, consciously superior; streaming into it in currents of causality from themselves; subduing it, developing or detecting its secret laws, harnessing its forces, and using it as the pliant

instrument of their will; first causes all, in a sense, and springs of action, side by side with The Creator, whose miniatures they are, whose footsteps they distinguish, and whose recognition they naturally aspire to. Their effectiveness is in proportion to the rank which each worker occupies, and to his knowledge of the material and the processes with which he is concerned."¹⁰

That control which we see Him exercising over the materialism by which He was surrounded, impressively makes known to us the relations which all spirits bear to the framework of the universe. Here we do not take account of the manner in which this view is emphasised by His miraculous

¹⁰ Dr. Bushnell, *Nature and the Supernatural*. "Nature, granting the most that can be said of it, is manifestly no complete system of itself. . . . We positively know existences that cannot be included in nature, but constitute a higher range, empowered to act upon it. This higher range we are ourselves, as already shown by our definition of nature and the supernatural By that definition we are now prepared to assume and formally assign the grand twofold distinction of things and persons, or things and powers. All free intelligences . . . the created and the uncreated, are, as being free, essentially supernatural in their action; having all, in the matter of their will, a power transcending cause and effect in nature, by which they are able to act on the lines, and vary the combinations, of natural causalities. They differ, in short, from everything that classes under the term nature, in the fact that they act from themselves, uncaused in their action. They are powers, not things; the radical idea of a power being that of an agent, or force, which acts from itself, uncaused, initiating trains of effect that flow from itself."—*Ibid.*

works, and especially when their comprehensive relationship to all things in heaven and earth, is borne in mind. But we should not fail to observe how it prepares us to receive them. His manifestation of the universal relation which "powers" bear to "things," when once it is vividly realized, lessens the natural resistance of our minds to the idea of the miraculous. Indeed the longer it is dwelt upon, the more an expectation of the miraculous is strengthened, until, as has been grandly said, "When we look on that hand uplifted, while the lips are uttering axioms of virtue and of truth, and see at once perfect intelligence, absolute goodness, and power which seems irresistible . . . we should have felt that the fixedness of the course of nature must be less constant than those energies of love which are eternal. In His presence the difference between the natural and the miraculous, if it has not already vanished, seems to tremble on the balance, for we feel that nothing can be more natural, even necessary, than that Omnipotent compassion should have its way."¹

¹ *Restoration of Belief*, p. 223. "Among the gospel miracles there are no portents—such as are related by classic writers; nor are there any exhibitions of things monstrous; there are no contrarieties to the order of nature; there is nothing prodigious, there is nothing grotesque. Nor among them are there any of that kind that might be called theatric. . . . What we have before us in the Gospels is not the Thaumaturge, going about to astound the multitude; but it is the MAN, whose human affections are here in alliance with Omnipotence."—*Ibid.*

If we ask, 'For what end has this material universe been built up, and its vast machinery and movements set a-going?'—He, on Whom we are looking, tells us that it is for no other end than the training and discipline of the spirits who are dwelling in the midst of it. For them, that they may rise, and grow into their true development, has it been framed and fashioned as we see. And indeed we may affirm that it is impossible even to imagine that the world's Creator and Upholder has any other end in view.² Now if we acknowledge this, is it not probable, to say the least, that one or other of the higher powers may be commissioned to work on things—not in a manner contrary to those laws of cause and effect, whereby they are bound together, but from some higher point where those laws may be called into their proper, though unaccustomed operation? That relation of spirits to the material creation which He thus makes known, awakens an expectation which His miracles satisfy when we look upon them separately; and which is satisfied, still more completely when they are combined, when we recognize the universal relations which they then show that, as our Representative, He was sustaining with all things visible and invisible,

² In this connexion, we are reminded of the memorable utterance of Sir Isaac Newton, "That God acts in the material universe, constantly and accordingly to accurate laws, except when it be good for Him to act otherwise."—*Reasons of Faith, &c.*, p. 85.

whether in nature or in providence, in man, or in the world of souls.*

But now we return to our proper path. Apart from His miracles, and looking only to His ordinary course, we have seen the twofold method, (1) in social life, and (2) in the purely instrumental use of mere material agencies, by which all created spirits advance from strength to strength. By these means are they changed into the Likeness to which they are meant to be conformed, and thus do they accomplish the purposes of their existence. Now this view opens before us an immense field of contemplation, the main characteristics of which may be grouped under the three heads of the universal prevalence (1) of Worship, (2) of Labour, and (3) of Conflict.

First, then, in worshipping communion all spirits receive special influences which quicken their in-born vitality and enhance their native energies. Through, and by means of, this inflow of life, for which they seek and supplicate—are they empow-

* "The miracles (I.) on Nature may be divided into (1) Miracles of Power; (2) Miracles of Providence. The miracles (II.) on Man were wrought in the cases (1) of ordinary disease; (2) of organic defects; (3) of chronic impurity; (4) of mortal sickness; (5) of death. The miracles (III.) in the spirit-world were marked by rebuke and condemnation, and may be divided into—(1) miracles of deliverance; and (2) miracles of antagonism and judgment."—Prof. Westcott, *Characteristics of the Gospel Miracles*.

ered to move onward and upward to those high positions which are set within their view. This is an universal necessity of intelligent existence. And it was plainly manifested in His constant habits, as it was also seen in His answer to the Adversary,—when He said, “Thou shalt worship the Lord thy God.” He thus announced obligations which He had constantly fulfilled through the years of His seclusion, as He afterwards fulfilled them during His public ministry. In Nazareth He had prayed habitually “after the manner” in which He taught His disciples all prayer should be offered. They were to say, “Our Father.” “May Thy kingdom come, and Thy will be done.” Then, “Give us this day our daily bread.” “Forgive us our trespasses.” In other words, He taught them that, freed from selfish desires, thinking in their petitions of others, as well as of themselves, they were first and chiefly to ask for conformity to the Will, which is everywhere working out its purposes, and seek that their affections might be so ordered, that they, and others through their means, might partake of the Divine blessedness. He showed that “after this manner,” our supplications should be offered, in an exercise of confidence in God’s wisdom, and of closest sympathy with all, both near and far away, who are partakers in the existence and the prospects which have been given to ourselves.* Accordingly, to this

* Appendix, Note O.

period of His life, as well as to its later years, reference is made when it is said, "that in the days of His flesh, He offered up prayers and supplications with strong crying and tears, unto Him who is able to save." For, as has been justly observed, "The whole life of Christ was a life of prayer and supplication, of continual receiving from The Father. It is not often, indeed, that the veil is drawn aside, and we are admitted to contemplate the awful solemnities of His inner being, but enough is shown, enough is told, to make us feel that we may not, for an instant, accept that hollow, unreal notion which is sometimes uttered, that Our Blessed Lord prayed only, or chiefly, by way of example; a notion which would go far to introduce a fatal hollowness into all our manner of regarding Him, and His gracious work on our behalf."⁵ In His household the Mosaic injunctions which required morning and evening prayers and thanksgivings from the members of each family, were punctually observed.⁶ And that invaluable sentence which refers to His Church observances, is an assurance, that it was "His custom" to use all the public means of grace, as channels through which the strengthening, quickening influences of The Spirit might be poured into His human nature, that so He might be duly qualified for the

⁵ Archbishop Trench, *Five Sermons preached before the University of Cambridge*. See also Appendix, Note O.

⁶ See *infra*, page 124, and Note.

discharge of every duty which, as man, He had undertaken.⁷

He thus emphatically disclosed that fundamental obligation which is binding on all created life, and which is so marvellously depicted by the Prophets, and by the Apostle, when they tell us of the Seraphim crying unto one another, "Holy, holy, holy, is the Lord of Hosts;" and again of the elders "who fall down before Him that sitteth on the Throne, and worship Him that liveth for ever and ever." This habit of adoration is seen everywhere amongst the immortal races with which the universe is filled. They commune with God "after this manner," and they do so by means of an effort which evokes and educates their powers.—(2) But again, through and by means of this communion, they also strenuously exert, in active Labour, their powers of mind and body, each one working in that appointed sphere, where not only his own personal, but the general, good is furthered.

This law of all existence was manifested by Him most impressively: none of the obligations resting on created spirits was more distinctly unfolded than was this of toil at the works prepared for each one to walk in. In that quiet town of Nazareth and among the simple people who were living there, in His own workshop and in their houses, He laboured, steadfastly and fruitfully, and as occa-

⁷ See Lecture IV., passim; and cp. *Son of Man*, &c., Chap. V. 5.

sion called, for the good of His community, and for the help and welfare of those with whom He was immediately connected. In this respect, also, He did not His own will, but the will of The Father who had sent Him. On this principle He assiduously applied Himself to His daily task, industriously handling the tools of Joseph's craft, fulfilling His occupations as a carpenter, while He steadfastly accomplished every other duty which belonged to His position. Thus did He gloriously reflect that law of the Divine Economy which requires every one to labour in the place and manner which has been ordained by God, trustfully leaving the results of His diligence to be wrought by its Ordainer into the great movements of His Kingdom, and remembering always that its advancement and prosperity depend on Him, and not upon ourselves. Thus, year after year, in the very likeness of those employments which the majority of men are called on to engage in, was He sedulously occupied with dull, monotonous work, which had nothing to commend it except the claims of duty and of faithfulness.⁸ And He steadfastly adhered to His purpose, notwithstanding all inducements to abandon it. For, with reference to this earlier, as well as to the

⁸ Here we may recall that wonderful picture by Holman Hunt, which represents Jesus gaining His bread by the sweat of His brow, just as He may have been seen by His brethren, in the workshop of Nazareth, at the end of a long autumn day, during which "the servant waiteth for his shadow."

after, portions of His course, we can hear Him say, "I must work the works of Him who sent Me, while it is called to-day." "I have a baptism to be baptized with, and how am I straitened until it is accomplished!" And all those arduous toils, as well as the painful restraints to which He submitted, often interfered with the easy pleasurable flow of consciousness, and made the blessedness in which He lived, far different from that which men call happiness.

Then, (3) with the same significance, He also showed that, besides the labours and enterprise, which are meant to further his spiritual development, every one has been called to utter an earnest protest, and maintain a strenuous Conflict, in his intercourse with others who have chosen the worse alternative of being. Wherever the creature wills—whose free accordance with the Will of God is essential to the accomplishment of His designs respecting them—have failed in the effort which this requires, they have brought a disturbing element into the life of all who have remained firm in their allegiance. For those apostate natures still retain their means of intercourse with the unfallen, can approach their dwellings, and come into their assemblies, and freely move to and fro in the midst of them.⁹ And this involves the necessity of keeping up a stern opposition to their efforts, and an earnest testimony against the false views of God and His Creation, which they hold and

⁹ Appendix, Note P.

promulgate. Now to all who have continued in their first estate, and especially to such of them who have but limited knowledge of creature life and its developments, this is a severe addition to those claims of duty which they are required to discharge; and it has often given occasion for arduous effort and for valorous achievement, on the part of those ancients of the Divine Kingdom whose loyalty has stood unshaken through the ages. While, again, besides this summons to protest and contention, the same cause has also required from the faithful subjects of their King, loving ministrations of sympathy and help to those who have been involved in calamity by the aggressions of the evil and rebellious.

This law of Life which again so plainly shows that not happiness, but blessedness, is every creature's end, and should be his aim—was perfectly embodied in the person of Jesus of Nazareth, and in His proceedings. We see it in His attitude of conflict with the Tempter, whom He met with such unblenching courage, and with whom He had waged long before, as He did long afterwards, inexorable strife. Indeed from the beginning of His human course, all those dark malignant powers which are ever working through earthly agents, amongst mankind, opposed Him in every form of their assaults on truth and righteousness. He was beset by their assailments, through all those silent years of which His history makes no

mention, as well as in the public scenes and occasions of His ministry. Throughout the whole of His earthly course, He endured the "contradiction of sinners against Himself," though the struggle grew far more severe as the end approached, when the malignant agents who are gathered in the unseen regions that surround our earth, came forward and pressed Him sorely on the last occasions of His conflict. Then they combined their forces with the forces of His earthly foes. Reprobate spirits and malignant men, joined in dreadful hostility against Him in that final hour when His earthly contention with human error and wrong was closed. And it was amidst the most terrible assemblage of events by which man could be surrounded, in the gloomiest hour of darkness, and under its most awful power—that He passed through the lowest humiliation of our lot. He "resisted even unto blood, striving against sin," humbling Himself to the lowest stage of man's humiliation, and "becoming obedient unto death, even the death of the cross."

We know too how emphatically, in His later communication with His followers, He declared, that the same law of strife must also be fulfilled by them.¹ No thrilling ecstasy, or luxurious

¹ "I send you forth as sheep in the midst of wolves. . . . Ye shall indeed drink of the cup that I drink of; and be baptised with the baptism that I am baptised with. . . . Ye shall be hated of all men for my sake. They shall deliver you up to be

repose, but painful conflict, sorrowing and often frustrated toil, were, He said, the ingredients of the cup which was prepared for them. Not the sparkling transitory joy which quickly passes, not the peace of the world which is constantly disturbed, but the cup which He had drunk, the Baptism with which He was baptized, His solemn gladness, His own awful peace—were the subjects of His promises. They saw in Him, that blessedness, reached through effort and through warfare, by spirits who are divinely helped, is the great end for which all have been created, and therefore should be man's object and his aim! Is this disclosure of the Truth, is this great reality of life, which was not only declared, but actually beheld in His experience, is it now sufficiently proclaimed by the teachers and heralds of the Gospel Revelation? When it has been, His humblest and most suffering disciples have cordially responded. My path in life has lain amongst them. And I know that they are carried through the most arduous labours, and the most agonizing pain, by appeals for such struggles and such sacrifice. Even the feeblest, though in faltering accents, have replied,—

“Renew our wills from day to day,
Blend them with Thine, and take away
All that now makes it hard to say,
Thy will be done.”²

afflicted, and they shall kill you; but he that shall endure unto the end, the same shall be saved.”

² Appendix, Note Q.

In loyally recognizing this divine ordinance of conflict, they have found motives for the truest, deepest resignation. And in the same recognition, they have also found animation and help from their prospects, as they looked on towards the future. In this fact, we have the vindication of that protest which He bore all through His life, against the assumption on which the suggestions of the Tempter rested, viz. that soft-bedded ease and luxury, the gratification of natural desires, a pleasant flow of agreeable sensations, in one word, happiness as it may be distinguished from blessedness—constitute the end and aim of our existence.³ However that notion may have appeared in the systems of an emasculated religionism, it has no sanction from Him in Whom the very Truth of things has been embodied and beheld. Jesus of Nazareth is not the Master in a

* "The spirit of Christianity casts away at once this whole theory of peace; declares it the most chimerical of dreams; and proclaims it impossible ever to make this kind of reconciliation between the soul and the life wherein it acts. As well might the athlete demand a victory without a foe. To the noblest faculties of soul, rest is disease and torture. The understanding is commissioned to grapple with ignorance, the conscience to confront the powers of moral evil, the affections to labour for the wretched and oppressed; nor shall any peace be found, till these, which reproach and fret us in our most elaborate ease, put forth an incessant and satisfying energy; till, instead of conciliating the world, we vanquish it; and rather than sit still, in the sickness of luxury, for it to amuse our perceptions, we precipitate ourselves upon it in order to mould it into a new creation."—Dr. James Martineau.

school of feebleness, or ever taught lessons which it degrades and enervates a man to learn. And, therefore, we claim your impatience with any soft, indulgent, comfortable system which is called by His name, when it speaks as if His disciples were only timid and infirm, or feebly enthusiastic at the best—that impatience, which has been truly and nobly originated, we claim as testimony in His behalf, as an assurance that He has given a Divine response to what is best and noblest in man, showing what are the true objects of life, and what are the appointed method and laws by which they can be gained.

And as we said before—Look steadfastly on Jesus of Nazareth, and you will surely behold in His Person the real constitution of the universe and the actual relations which we sustain in it—so, in His Course, as we see Him fulfilling these relations, we see the satisfaction of the noblest aspirations which men have ever breathed. Wisdom, power, love, a sound mind, all which the purest and noblest, in their highest moods, have most reverently admired in others, and most earnestly desired for themselves—all are found in Him, and it is to all this that He invites us when He says, ‘Follow Me, in My upward, though it be an arduous, path, and I will surely conduct you to the deepest blessedness in an Eternal Fellowship with God.’

LECTURE III.

ONENESS AND CONTINUITY OF LIFE.

IN dwelling on the disclosures of the "Truth as it is in Jesus," as it is embodied in Him, and revealed—we have hitherto taken account of such only as are universal in their nature and significance. The Divine Order, and the relations which it involves, its laws of life and progress—so far as we have surveyed it—may be, and indeed they actually are, witnessed in scenes whose occupants are pursuing their course under conditions wholly different from those which characterise our own being and abode. What may be called the normal order of creation, and its pattern life, have been thus far in our view. But now, it may be asked, 'Are not man's circumstances exceptional, and must not the peculiarities of his case modify the terms of his existence and the paths of his advancement?'

This inquiry opens out a subject which claims our best attention. For, if it be true that our position is distinguished from that of our fellow-sharers of immortal life, it is surely of great importance to know what those distinctions are, and

~~how~~ they should be practically looked upon. Such a question is natural; and, indeed, it is often forced on us by every one's impatient, and even painful, consciousness that here, in this world, the Divine Ideal has not been realised. Most plainly, if the Universal Order of Existence is that which we behold mirrored in Him on whom we are looking, if, indeed, the Glory of God is seen in the Person of Jesus Christ—then agencies of dislocation and disorder are prevailing upon earth. And, as plainly, too, our discontent with this confusion, and our frequently successful strife with it, imply that it has, in some manner, been taken into practical account by The Ruler of our life and ways.¹ Some helpful, remedial system has been established in our world; and we naturally seek to know how this system is related to the normal order of existence, and in what way its agencies should be employed. In other words, and looking again to those universal manifestations of spiritual activity on which we dwelt last Sunday, we may well ask, 'In what manner should man's Worship be offered, and his Labours be carried forward? And, under the power of what motives, should his Conflict with evil and error be maintained?'²

This is our present inquiry. And again looking steadfastly upon Jesus of Nazareth as He stands before us as Embodied Truth, keeping still in view the background of His antecedent life and

¹ *Reasons of Unbelief*, p. 118.

² See *Supra*, p. 54.

history, vividly realising its details, and then bearing in mind the circumstances which were around Him, and the light which is even now thrown upon Him by His after-course—we shall see that His answer to our question comes forth with unmistakable clearness, and that it is full of momentous practical importance.

First, let us think of His bearing in the presence of the Adversary, and of His replies to him. He was, at this time, contending in, what I ventured to call, an heroic manifestation of the strife which He had already, through many years past, carried forward.³ Yet we see Him standing on His appointed ground, calmly and unanxiously, not “severely braced, or gathered up in the concentration of difficult resolve,” but meeting His foe, serenely and steadfastly, as if in the universal arena of conflict between good and evil. It is true that He uses a Book which was written for human aid, but the words which He takes from it express principles that are of universal application. “Man does not live by bread alone;” “Thou shalt not tempt the Lord thy God;” “Thou shalt worship Him: Him only shalt thou serve.” In His use of such large and general maxims, we get some light upon the question in which we are now concerned. And then, looking back to His Nazareth life, and onwards to His public ministry, surveying His

See Appendix, Note R.

course all through, from the beginning to the end, with the assurance that it was continuously developed—we everywhere perceive the same calm natural demeanour maintained by Him. Evidently He was mindful of the larger relations in which our earthly system stands: He plainly recognised man's citizenship of the universe, as well as of this sphere of it. In His constant reference to His "Father in Heaven," and in His allusion to other beings, and to those ministrations, from the far out-spread region wherein our world is moving, which are carried forward in the midst of us—this connexion was declared by Him.⁴ He habitually lived, and He always spoke, as if His human life had brought Him, as one of a restored community, into the Kingdom of Heaven. And this recovered position of mankind was still further betokened by the marked contrast between the tenderness of His dealings with men, and His inexorable severity towards the reprobate spirits which came into His presence.⁵ But now the fact

⁴ *Divine Kingdom, &c.*, chap. 5.

⁵ "Christ's language and conduct, whenever He had to do with those who are spoken of as possessed by unclean spirits, or 'demons,' carries the supposition that the relation in which He stood toward beings of this class was essentially unlike that which He sustained toward any of the human race. This marked dissimilarity is strongly implied in various ways. The passionate utterances of these beings, (utterly unlike as they are to the ravings of maniacs,) were in no case expressive either of hope or of submission: on the contrary, they bespoke a well-understood and an inveterate hostility:—these convulsive

upon which I desire we should specially fasten our attention is, that, however wide and high His survey, it is certain that He regarded His earthly course as entering harmoniously into the system wherein the highest beings dwell. While those supernatural references calmed and strengthened His human spirit, they never produced in Him anything resembling excitement. The regards which He cast so far beyond the limits of this earthly sphere, never disturbed His deep habitual serenity. All the wider relations into which He thus showed that human life is brought, and all the great realities that are implied in them, were blended, in the melody of the most harmonious flow with the trivial, homely circumstances amidst which His daily course was carried forward.

That naturalness, (“*naïveté*,”) with which, (as Pascal has remarked), Jesus speaks of “the things of God and of eternity, in the same manner as a king enters upon the interests of an empire, or as a private person does upon his ordinary affairs”—was also constantly seen in His demeanour.⁶ It

exclamations, and these sudden recognitions, speak volumes of history—a history that runs far back into the cycles of duration past;—and it is a history of which there are chapters not yet enacted. On the part of Christ there is indicated nothing but a corresponding and a settled adverse feeling, which has no reserves, and has no purpose of relenting.”

⁶ It has been well observed, that to “feel the full force of this consideration, we should bear in mind the style in which it had been customary to treat on kindred topics. Our Lord’s

reflected the loftiest objects and movements of greatest momentousness, but always in such a manner that they joined themselves naturally with the objects and movements by which He was surrounded. Though we often discern in Him the deepest awe, and see Him absorbed in His pursuits with ardent zeal, the serenity of His bearing is never troubled. There was no disturbing enthusiasm in His proceedings, any more than there were any of the excesses, of what we may call the fanaticism, of virtue in His character. The heavenly, as clearly as the earthly regions, were opened to His gaze and contemplation; and, as man, He entered into communion with their occupants, but always with a deep sense of the oneness of human life with that which we think of as superhuman.

This fact appears more fully, and is still further developed, in that special work of mercy which He accomplished for the recovery and restoration of mankind. We have already seen that the love which is the bond of all those social connexions through which the great purpose of creation is accomplished, requires what may be called an actual implication of each being in the existence and emotions of the beings surrounding him, so that he vicariously shares the burden of their

manner, in every such instance, was natural. It became Him, who having 'been with the Father from before the foundation of the world,' had descended to hold converse with man concerning the things which He had seen and known."

needs, as he sympathises with them in their joys. It is by such an observance of the law of love, that the general welfare is secured. The highest example of that observance has ever been seen in Him Who is the "Firstborn of every creature," and "The Head of all principalities and powers." And every loyal member of our race has sought to be conformed to the spirit and principles displayed in that Example, though absolute conformity thereto has never been attained, except in the Perfect Life which we are surveying. In the human nature of Jesus, that same self-sacrifice was fully witnessed: unto that absolute devotedness of the Eternal Word, His human demeanour was perfectly conformed.⁷ Through every step of His history, we discern this suffering, sacrificial aspect of His character. Everywhere He is seen humbling Himself while He fulfilled all righteousness, and met and bore every penalty consequent on man's transgression. But now what should be specially observed is, that this vicarious acceptance by Jesus of the burdens and sorrows of human life, was always connected with the ordinary circumstances of His course. Not in any heroic achievements and sufferings that were out of keeping with the common lot of men, was that law of sacrifice—which is meant to be obeyed in all worlds—fulfilled by Him. In His daily share of the privations and loneliness, and of the humiliations of a poor

⁷ Appendix, Note S.

man's home, in His self-devoted kindness to all who claimed His sympathy and aid—we see His perfect reflexion of that Love which, from the beginning, has identified itself with man's loss and disadvantages, and which has so effectually helped him in the midst of them.⁸ That pattern of self-sacrifice was evidently before the human mind of Jesus. And we see it copied by Him, just as we might see it copied now, if a favoured son of fortune should place himself in one of the loathsome and squalid neighbourhoods of the metropolis, breathing its foetid air, encountering the vulgarity and ruffianism of its inhabitants—in order that they might be reclaimed, and raised from their humiliation. Or the imitation would be yet more impressive, if such an one were seen to go lower still, betaking himself, with the same purpose, to one of the barbarous regions of heathendom, and making himself one with the sufferers there for their advantage. In such cases we should get a faint picture of the disclosure that Jesus gave of that burden which the Eternal Son took upon Himself in His reconciling work, from the very hour when man's needs arose.⁹ He

⁸ In the house of a poor man, and under the restraints which social disqualifications and narrow means entail, the greater part of the thirty-three years of His course was passed. Those severe conditions of family life which now distinguish it in the cottages of the humblest classes, its noisy rude companionship, its scanty food and coarse attire—supply the features of His course during nearly the whole of His sojourn amongst mankind as Man.

⁹ Appendix, Note T.

assumed just such a relation of sympathy and tenderness with His fellows, as The Second Person of the Trinity had assumed with mankind in His redeeming intervention. "In all their afflictions Jesus was afflicted," sharing with them in their sorrows, and bearing with them all their troubles and hardships and privations.

In every part of His common life when it is examined under this aspect, we see this special distinctive law of all spiritual existence; though indeed it was brought out more impressively in His patient endurance of that "contradiction of sinners against Himself," which He met with in His public ministry. Then it was seen most plainly that He always had in view, and was habitually reflecting the typical pattern which was witnessed in that Divine work for man's sake, wherein this law of vicarious sacrifice is perfectly embodied. Yea, so perfectly did Jesus of Nazareth embody, and thus afresh declare, the work which had been effected by The Eternal Word Who was conjoined though not confused with perfect human nature in His person—that His disciples have always held that it was one sacrifice of the man Jesus, and of the second Person of the Blessed Trinity, which was witnessed through the days of His humiliation, and which reached its final climax and completion in His last agony and passion, and in the precious death, wherein that sacrifice was perfected.¹ Yet all the cir-

¹ The highest manifestations of courage and self-devotion had

cumstances which led onto, and which accompanied, that event, His heavy forebodings, His desertion and betrayal, His physical sufferings and mental anguish, with the mysterious spiritual darkness which accompanied them—were, in fact, but an enlarged and intenser experience of what had been already borne in the great work which He had undertaken in order that He might heal each separate spirit, and reinstate the human Family in its aboriginal condition of Light and Blessedness.

In this continuity of what we may call the sacrificial aspects of the Redeemer's life, we see further tokens of that unity of earth with heaven, of other worlds with ours, about which we are here speaking.—Nor should we fail to observe how this is yet more fully brought out by that intercourse with the inhabitants of those other worlds which He constantly maintained. He was never unconscious of their nearness; and we are

been witnessed, and amidst the very scenes through which the Evangelist afterwards conducted Him—throughout the years of His seclusion. The same inflictions of human malice and perversity, the scorn and contradiction and the hatred which made Him suffer so severely in the scenes of His ministry, had already been encountered amidst the hard conditions, the dull and low companionship, by which His life had been distinguished in Nazareth. This is plainly intimated by those sources of information which (see p. 9) we have consulted, and whose statements, combined with the fuller narrative of the Evangelists, show the symmetrical development of the character which was displayed by Him, as His life proceeded onwards to its close.

expressly told that, when His conflict with the Adversary ended, they “came and ministered unto Him.” They “ministered unto Him,” then, and afterwards, just as we see them ministering in the services which they have rendered to men of God from the beginning. It has always been carried forward just as might have been expected, when we bear in mind that the pattern after which all these immortal beings were fashioned, the type to which they were conformed, was that same “Image of God,” in the likeness of which men also were created.² All the details of their ministry, whenever they have come hither for man’s help and succour, represent them as coming just as the members of neighbouring communities who are living in similar, though it may be loftier circumstances of existence—might have been expected to appear. They have come, as the elder and nobler members of a race would naturally come, for the help of other members who are younger, and in

² We cannot question that by the “Image of God” which is spoken of in Gen. i. 26, 27, the Revealing Person of the Eternal Son (λόγος τοῦ πατρὸς ἐν ἰδέᾳ καὶ ἐνεργείᾳ, Athenag.) is meant to be understood. Compare Col. i. 15; 2 Cor. iv. 4. In this Divine Image (ὁμοῦ, εἰκὼν Sept., cp. Gen. v. 3), all immortal beings were created, so that the Most High was perfectly reflected in them. And so St. Paul affirms, and not obscurely either in the light of these intimations, that Christ, as “the Image of the Invisible God,” was “the first begotten (πρωτόγονος, not, it has been well observed, πρωτόκτιστος) of every creature,” and that “of Him every fatherhood (πατριὰ) of heaven and earth is named.” Cp. Lect. I.

an inferior position. On every occasion they seem to be well informed, in respect of all that is going forward here, fully aware of the character of each emergency, conversant with the nature of human resources, and with the uses which may be made of them. In one word, they have always shown a brotherly interest in men's affairs; and they have shown it in a manner which plainly betokens that, in all essential respects, the circumstances of their homes are like those of earth, and that the course of their history has included events similar to those by which our own course has been distinguished.³ These features of their ministry, and especially His manifested oneness with them and ourselves, shown so plainly at the close of His temptation, and on subsequent occasions—complete the proof that our earthly sphere stands now incorporated in that Order which includes all worlds, and all the races which have sprung up in them; and that, with every other abode of immortal life, it has reached this hour, and still subsists, in unbroken continuity with the past, and in closest correlation with the

³ "Nous devons" (says M. Flammarion, in his *Pluralité des Mondes Habités*) "Nous devons voir tous les êtres qui composent l'univers, reliés entre eux par la loi d'unité et de solidarité tant matérielle que spirituelle, qui est une des premières lois de la nature. Nous devons savoir que rien ne nous est étranger dans le monde, et que nous ne sommes étrangers à aucune créature, car une parenté universelle nous réunit tous."

spheres by which it is surrounded. The ancient principles, the primordial laws of being, are still producing, according to their past wont, their proper fruits in the movements which are going on around us. In this sense we constantly affirm that "As it was in the beginning, so it is now;" and we may add, As it is elsewhere, so is it here. In this view the universe, and ourselves as part of it, are ancient, and yet in a constantly advancing and increasing purpose are also ever new. And thus it "ever shall be, world without end." Through the working of the same primordial, universal laws, creation will be ever growing and enlarging, constantly developing in majestic progress for the accomplishment of predetermined, though it may be far-off ends.

Yes, we see our present and all future human life in this continuity with past existence, and its sphere harmoniously linked with all other spheres belonging to the Universal Order in which it was originally placed. We know that the facts of our own being are like those that prevail elsewhere, as the principles that are embodied in them, the laws according to which we ourselves here live, and work and suffer—are identical with those by which existence, in all worlds is ordered.⁴ The dwellers in those worlds must needs exercise the same principle of faith, the same loving, adoring trust, which is the ground of our own spiritual being, and

⁴ See *Divine Kingdom*, &c., p. 254.

the means of our advancement. Grace, loving help, must flow into their souls from the Holy Ghost, as into ours, in order that they too may be quickened, inspired, and helped forward towards the destinies to which they are appointed. And their sanctification, their change from one degree of glory to another, through The Spirit's influence, must advance in gradual progress, and in accordance with those fixed laws to which our own submission is required. In one word, we see that not analogy but continuity, correlation and not resemblance—are the terms which best express that relation of our human system to the Universal Order, about which we are inquiring.⁵

Let it be granted that there are peculiarities which distinguish man's position, and reasons why his circumstances may be described as if they were exceptional, yet we have sufficient ground for affirming, nevertheless, that the symmetry of the Divine Order in this world has not been marred, nor its fixedness disturbed. Rather we may say that the special circumstances of our case bring out into fuller prominence the original terms of created life, and show more impressively than ever the wisdom and love which are intent on our

⁵ "The main principles divinely implanted in man (and in other beings) for the maintenance and discharge of their social relations, are of a like kind with those which in the Holy Scriptures are declared necessary to save him from the consequences and the power of sin, and restore him to the favour and the image of God."—Pritchard's *Hulsean Lectures*.

advancement. And so accordingly, it has been justly said, that in every instance, "human salvation is spoken of by the inspired writers as a restoration, a recovery; it is the bringing man back to the dignity he had lost. No expressions are employed which might seem to indicate that an alteration, or extension, of the original plan of the human system had been admitted." It was according to the laws of His own acting that God interposed for man's redemption; and the work in which He did this brings out the same perfections which first moved Him to call immortal creatures into being, though they now appear in a far intenser and more impressive form, in one which elicits deeper reverence, and appeals more urgently to our affections.⁶

⁶ In considering the perturbations of the solar system, and the compensating forces which secure it from derangement, the astronomer is brought into nearer communion with the wisdom which is ever his theme of praise, than when he is thinking of its simpler form and laws. And his feeling in this instance just represents our own when, after looking on the grandeur and benignity of the Universal Order, we witness the origination, out of its own working, of a disturbing agency tending to its derangement; and afterwards connect therewith the other supplementary provisions which, almost coeval with the original state of man, were established for its rectification and security. In them we behold the attributes of the Supreme Author of our being, in a manifestation that is especially vivid and impressive; we feel that He is nearer to us therein, and that we have a fuller insight into His character and will. And it is thus, accordingly, that St. Paul speaks of Christ as being in His mediatorial office emphatically "the Power of God, and the Wisdom of God" (1 Cor. i. 24); and describes the Gospel as

The sense of this unity, the conviction that our earthly life is not a distinct economy but a portion of the one economy of heaven and earth, and that with all the other portions it is closely combined, pervading, harmonizing, perfecting them in every department—is of the greatest practical importance. The recognition of it has many uses. And as one of them it conclusively delivers us from those misconceptions of The Redeemer's work, whereof we have so often lately heard, which speak of "plans and schemes" that He devised, and carried out in accomplishing His mission.

Now surely, whatever interpretation is given to phrases of this kind, and by whatever authority they may be sanctioned,⁷ they have the effect of weakening our impression of His claims and character, and they lower Him to an earthly level on which He cannot be reverently contemplated. Certain it is, however, that they are utterly incompatible with that view of the correlation and continuity of the earthly with the universal constitution of things which He

"His power unto salvation" (Rom. i. 16). See Alford and Jowett, *in loc.*

⁷ Even Dr. Liddon (*Bampton Lectures*, p. 98) speaks of Our Lord's "plans," though he naturally adds, "a Christian believer may rightly feel that such a term can only be used in such a connexion with some mental caution. He may urge that in forming an estimate of strictly human action, we can distinguish between a plan and its realization; but that this distinction is obviously inapplicable to Him with whom resolve means achievement, and who completes His action, really if not visibly when He simply wills to act."

manifested. One of the main characteristics of this constitution is denied by them. For, vast as it is, and ancient, He has plainly taught that wherever we may ask the question, 'Is any creature here in the exercise of his own wisdom, having the end of his activity set before him, and informed of the purpose of his being—is he to choose his own method of fulfilling it? Is he to take up the instruments that seem most suitable, and to walk in what appears to him the likeliest path, for accomplishing that end? Or, is the method, as well as the object, of his activity prescribed? Are the "good works" which he is to walk in "prepared for him"? Is the direction as well as the goal of His advance a matter in which his own will is subjected to a higher Will, and his own wisdom superseded by knowledge profounder than his own? He has taught us that, wherever these questions are asked, we shall find an emphatic reply to them in the very designation by which the Ruler of the Universal Economy is called. "The Lord of Hosts is His Name."⁸ That is to say, ordered forces marching onwards, in appointed

⁸ "The Lord of Hosts is His Name," Isa. xlvii. "The Lord of Hosts, He is the King of Glory," Ps. xxiv. We see suggested here a striking analogy with the same ordering of forces in the material world, of which it has been said that "the history of our earth shows the work of a consummate strategist, who, from the mount of his observation, directs the movements of a great army, nowhere setting at nought the laws of energy; but exhibiting and enforcing those laws in delicate, beautiful, marvellous, victorious operations."—*Supernatural in Nature*.

paths, working together according to methods ~~which~~ have been prescribed—is the aspect under which the denizens of all worlds are living, toiling, striving. And, in accordance with this, Jesus Himself said that, not devising but, fulfilment, was His purpose. In every development of His activity, His motto was “Not My will, but Thine be done.”

Most earnestly did He insist upon this principle in His teaching, as it was constantly illustrated in His daily acts. And it utterly contradicts, and, we may say, it severely condemns, the use of any language respecting His ministry such as that to which I have referred. How could He be forming “plans” and “schemes” when He declared that the very “meat and drink” of His earthly life was to finish a work to which He had been summoned? In the most familiar lessons which He addressed to His disciples, He always spoke to the same effect of the lives which were to be the copies of His own. The work appointed to each of His servants, by “the master who took a far journey;” the talents which were “delivered to every man according to his several ability”—convey the lesson of which we are now speaking. And it was again emphatically set forth in His parting declaration when He said to His followers, “As My Father hath sent Me,” with My special tasks and My appointed burdens, “into the world, even so do I send you”—that after My example you also may there fulfil the work which has been given you to do.

Moreover, besides His direct teaching on this subject, as we find it in His parable of the Talents, may we not say that the law in question was distinctly brought out in His constant allusions to "ministry" and "service" when He speaks of the loyal and zealous subjects of His kingdom? While still more emphatically was it declared by His precept respecting each one's "daily cross;" especially when the invariable connexion of that precept with His teaching concerning the end of self-renunciation is remembered: "He that will save his life shall lose it," and "he that shall lose his life for My sake shall find it."*

In fact, everywhere, and in all the relations of His earthly course, we see Him walking in a path which was prepared, embodying an existing plan, and accomplishing an ordained vocation. Whenever and however we observe Him, He conveys an impression which is the very reverse of that account which tells us of His "plans and schemes," of His individually chosen and far-sighted purposes. We plainly see that, so far from accomplishing His own devices and fulfilling His own desires, He was always working out the plans and schemes of a fixed order, ruling His will by the will

* In each of the instances where Our Lord speaks of the "daily cross" it is connected by Him with His law of self-renunciation as it was announced in the above words. Matt. x. 38; Luke ix. 33. And the same connexion was virtually expressed in His command to the young ruler when He said, "Sell all thou hast, . . . and take up the cross," Mark x. 21.

of its Head and Chief, and so revealing one of the primary obligations which have rested on every son of Adam from the beginning of the world.

But again, besides the removal of prevalent, but unworthy conceptions of the character of Jesus—this view of the unity of our earthly economy with the Universal Order of existence is of the greatest practical consequence on account of its suggestions respecting the true method of making known His Gospel to mankind. Because men have been unmindful of this unity, and have failed to look through the height and breadth of His disclosures, they have constructed imaginary systems of the universal government. From materials supplied by their own consciousness, from partial, limited experiences, and again from fragmentary utterances of Holy Scripture—from such materials, joined together by logical bonds which have come to be mistaken for actual relationships,¹ theologies have been framed which stand apart from the natural system by which we are visibly surrounded, though they are presented as parallel and analogous thereto. They are set, and kept, apart from the sphere of our common life on the ground that they furnish information which has been conveyed by other than ordinary agencies. And then ingenious efforts are made to reconcile them with that sphere, and show that, with it, they move harmoniously round their common

¹ Appendix, Note U.

centre. "Philosophies of religion," "plans of salvation," "theories of the atonement"—have in this manner been constructed. Then in order to expound these systems, and set them forth, terms and phrases are invented which have no equivalents in common use, but form an "uncouth and local dialect" which is thus put in the lips of men who should be the instructors of the world.² That unnaturalness in the words which are thus employed, produces those repulsive peculiarities in the speech of religious people upon which the world's scorn is poured as justly as severely. And it gradually withdraws all genuine meaning from the phraseology which gets currency amongst them. Their dialect becomes more and more formal and obscure, as again the effort to understand it becomes still more difficult, until, at length religious language is idolatrously perverted into an intercepting veil, through which those heavenly realities whereby the spirit should be quickened, cannot pass, or transmit any of the life-giving influences apart from which man's higher nature sickens and dwindles, and indeed too often dies.³

* John Foster, *Essays*. "This habit in the use of religious words gives the Gospel too much the air of a professional thing, which must have its peculiar cast of phrases, for the mutual recognition of its proficient, in the same manner as other professions, arts, crafts, and mysteries, have theirs. This is officiously placing the singularity of littleness to draw attention to the singularity of greatness, which in the very act it misrepresents and obscures."—*Ibid*.

³ Indeed nowhere may the maxim that "incautions language

All these results, which largely explain the limited acceptance of the Gospel Revelation, its slow and faltering progress through the world, proceed from unmindfulness of that continuity and correlation which we have seen The Truth reveals. Nay, we may say they betoken an unmindfulness of the very end for which His *Revelation has been given*. Surely its purpose is to fulfil the defects of what we already possess, and not to introduce something which is alien and altogether new. It is in the character of a supplement and an interpretation that it has been vouchsafed to man; so that if ordinary facts may be spoken of as words and symbols through which Truth has been conveyed, then it may be said that by means of the revealed disclosures those characters are traced afresh, others too are added, and hence our view of the realities of existence is at once completed and enlarged. Now wherever this fundamental aspect of the Gospel is overlooked, the injurious consequences of which

is the dry rot of the world," be enforced with greater emphasis. Here, therefore, we come upon one of the most important applications of that fact of the unity of our existence, upon which we have been dwelling. When it is clearly seen, men will naturally, nay it may be said they will necessarily, so speak in relation to the highest themes, that one of the main causes of their present repulsiveness in the eyes of so many, will be removed, and a source of vitality, which is now almost closed, will be opened for the Church's invigoration and refreshment. —Cp. *Divine Kingdom*, &c. *Appendix*, Note B.

ONENESS AND CONTINUITY OF LIFE.

we have just spoken, follow.⁴ And can we marvel at men's aversion, when, through such neglect, it is so misrepresented and misconceived? While, on the other hand, how certainly, when its disclosures are brought forward linked and blended with realities already known, will it be strengthened in its claims to human deference by means of that connexion. The testimony which is now invidiously compared with that whereby the facts of the Gospel Revelation are sustained, will corroborate and confirm them when they are presented, not separately, but in combination with facts previously ascertained, and on the same grounds whereon every other portion of our knowledge is received. Regarded as parts of the universal sphere, every other part will guarantee their certainty. And they will go commended by an unspeakably larger amount of evidence than even that which is now, indeed, sufficient to win for them general acceptance, while they thus accompany every other authentic disclosure of the

⁴ It is evident that the common expression "hostility between science and theology," which is intelligible enough if Christianity is indeed only a "Theory of the Universe," cannot be admitted when we regard it as a congeries of realities, and an announcement of laws by which existence is controlled. It is true that the method by which these facts and laws have been made known, has been supernaturally used; but in itself it is familiar, and the things it communicates are identical in nature with other realities within our view. They may therefore claim a place in that induction from which a complete knowledge of man's condition must be drawn.—Cp. Appendix, Note V.

universe as this is more clearly made known in ~~its~~ several departments.

Thus carried forward, moreover, we may anticipate the effusion, in far larger measure than has been heretofore bestowed, of that Divine influence which has been promised to help forward the progress of Christ's Gospel amongst men. Only to authentic methods of representing His truth will the blessing of heaven be vouchsafed. And therefore the degree of our assurance, that we are employing the true method of representing it—having learned the true relation in which it should be viewed—indicates the measure of our certainty that The Blessed Spirit, in His promised descent of more than Pentecostal fulness, will aid our efforts in unfolding the structure of the economy in which we have been placed, the living relations we are sustaining, and the future conditions through which we shall be carried. Thus unfolded, the vision will doubtless be widened, too, and deepened into far richer disclosures than are now witnessed, even by those who are the most enlightened in the Divine ways. For, as they thus advance in mutual connexion, every fresh manifestation of the contents of one part will diffuse light over other parts of the universal constitution. When Nature, History, Human Consciousness, the Bible—are recognised as conjoint witnesses of Divine Truth, each one, in sending forth a new utterance, will elicit an illus-

trative and confirmatory response from all the others.⁵

Very earnestly, but with unfeigned diffidence, remembering the presence in which I stand, would I now commend these thoughts—which are impressively suggested by that aspect of “The Truth as it is in Jesus,” which we have been considering—to the teachers and the messengers of the Gospel Revelation. My brethren, do we not here perceive the manner in which it should be presented to an age, by which it is unlovingly, if not scornfully regarded? And does not this view of the unity of our own life with all other life, as it is revealed in Christ, unfold great aspects of man’s existence which have not commonly been recognised? In Him we see what is our true place in God’s Kingdom, and with what companions it brings us into fellowship; we see, too, the relationships we sustain in that sphere of being which is ever enlarging and widening around our own, and incorporated in which this world and its occupants are accomplishing the purposes of their creation. We see, and we should show, that we are called to practise the same self-devotion which is the bond of those connexions through which all the members of the universe are united to one another; and that, not only the obligations of self-sacrifice, but the “faith,” and “righteousness,” and “grace,” which

⁵ Appendix, Note V.

we commonly speak of as peculiar to beings in our condition, are nothing else but the crown and consummation of qualities which our deepest, widest insight requires us to cultivate. How often do we find an unnatural, even an alien, aspect cast over the "theological virtues," as they are commonly enjoined! And if we would remove it, we must make men see that, as the Incarnate Image of God reveals the constitution of all godly beings, so He has also shown that the excellences which adorn that constitution, are those which in our loftiest moods we most admire and venerate. If we could only bring out this fact, and interpret, by its means, some of the words and phrases which are often so wearisome, nay so repellent, many of the most mischievous influences of our day would be destroyed.⁶ There would then be such an unveiling of realities, and such an influx of life from them, on all sides, as would sober the mindless frivolity, and quicken the dull indifference, of which we are all complaining. Well

⁶ With respect, for example, to the terms by which realities, such as localities and scenes outside the human sphere, their occupants and forms of association—are denoted, it is plain that we may, nay that we should, use them definitely in the remembrance that, in an emphatic sense of the expression, they are "known quantities." In so far as the nature of the objects which they denote is concerned, their value has been ascertained. Reverently, then, and thoughtfully, reminding ourselves of the highest significance which they bear in our common earthly use of them, they should with this significance always be employed.—Cp. *Divine Kingdom. Appendix, Note B.*

may we be impatient with these evils when we daily see the mischief they are doing, and the works of love and wisdom which they cause to be left undone. And yet, even in respect of this evil feature of our times, let us not fail to be considerate and just. Should we not ask, 'What is there in this world, when it is thought of apart from the connexions that are too often hidden by our partial and artificial, nay, we may say idolatrous, methods of representing truth—which can awaken genuine earnestness, and kindle loving sympathy? Looking only to things visible, may not all efforts on behalf of truth and goodness naturally appear to be visionary and impracticable?' It is so indeed. The careless triflers, the impatient contemners of works that cannot show immediate results, have reason on their side wherever the organs through which we converse with the unseen, are covered and obstructed. Frozen abstractions, and mindless phraseology, symbols from which the spirit has departed, institutions that are rather the memorials of a long since past, than the channels of a present, life, will not awaken men or give them help. Unconscious of realities which have not, as they should have, been made known to them—how can they be other than indolent and frivolous? Nay, they may even be justified in their indifference, as they refuse to take any part in tasks which they may plead are visionary and impos-

sible. But let those realities be clearly shown; let the Church's disclosures be unfolded in their true significance, and its voices quickened into genuine utterance; let it be seen in its majestic greatness, and in its benign influence on man's affairs; let it begin its conquests over human darkness and misery and falsehood—and then the excuses of our lounging cynics and scorners will be gone. When the Lord shall thus “pour the waters of the sanctuary on those that are thirsty, and floods on our dry ground; when His Spirit shall rest upon our seed, and His blessing on our offspring; then, one after another shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” ’

And if I am speaking to any who, from causes such as those to which I have been adverting, have rejected the Gospel Revelation, let me say to them, ‘Have you been just to it and its adherents, and have you, in this matter, been just also to yourselves? Did you take your impressions of it from those eager, excited spirits whom you would not have listened to on any other subject?’

’ Isaiah xlv. 3—5: *Church Restoration; its Principles and Methods*, p. 184.

” “You well know how the most substantial realities may be distorted when eager, excitable spirits, such as are likely to be moved on the religious side of their existence, are reflecting

Ought you not to have learned what it really is from the Christian Fathers who have been given to our own, and to every other generation? For "there have been holy prophets since the world began." "Men of clean hands and pure hearts," free from the frivolities of their day, from its strifes and its corruptions—have in every age "gone up into the hill of the Lord," and gained there the widest outlook, in every region of thought and speculation. They say to you, 'Brothers, listen to us, or, better still, come and stand beside us here, and thence look steadfastly at Jesus fronting the ages, as He comes forth from the obscurity of that village home to the position where He now stands, central in the world's history, as He is the sustainer of the world's hopes. You have seen His untiring diligence, and heroic devotion, and overcoming strength. And now look upon Him, as He stands, like the mighty angel with his feet on the earth and sea, and lifting up His hands to heaven, embodying the unity of all things—look on His majestic calmness. Are there any of the con-

them. And from the very nature of the case, it is plain that those facts of the unseen world about which we are thinking, and which we regard in connexion with the 'things which are seen and temporal,' are of such a character, and are in such relation with these things, as well as with each other—that they can be discerned only by strong and steadfast efforts of attention, and that they must be set forth by images which are very liable to be idolatrously misinterpreted."—*Reasons of Unbelief Introduction.*

tortions of enthusiasm—is there any of that unsightly fanaticism of zeal which you rightly disapprove, to be seen in Him?

‘ Be as severe on those evils as you will, and on the formalism and sanctimoniousness which shelter themselves beneath His Name. But oh, how high is *He* above all that ! Look to *Him*, and *He* will so draw out your reverence and your affection, that, in your loftiest moods, you will be relieved by bowing in lowliest prostration at His feet ; and, with the greatest among the sons of men, you will offer your devotions in their own words, saying, “ Thou art the King of Glory, O Christ ! Day by day we magnify Thee. And we worship Thy Name, ever world without end.” ’

LECTURE IV.

RECOGNITION OF SUPERNATURAL RELATIONSHIPS.

IN the last lecture we learnt from Him Who is The Truth, what the place is which our world now occupies amongst the communities in the universe. We saw in Him that there is no reason for thinking that the symmetry of the Universal Order has here been marred, or its fixedness disturbed. If the peculiarities of man's position bring into fuller prominence the original terms of immortal being, they do not represent the human race as an anomaly amidst other orders: our earthly sphere still revolves harmoniously with its kindred spheres around the great Centre of Existence, though it is specially distinguished in the midst of them.

But now the question suggests itself, 'Is it needful to take this outlook? Cannot our earthly life be truly understood apart from these wide far-reaching references? Must we think of its connexion with the Universal Order, of the manner in which it has been thence developed, and of the circumstances which attended its development? For each one's separate welfare is

it essential that he should thus look, through the institutions which express our relationship with the invisible, to the beings and movements into connexion with which we are brought by means of them? And is this same extended reference further needful when we consider their social purposes, the ends which they were intended to subserve with respect to man's life, as it is connected with the lives of those who are around him? ¹

We shall see that this question is of immense practical importance. It comes as an immediate, and indeed necessary, sequel to that which has been already answered. Nor is it replied to less clearly and decisively by Jesus of Nazareth, when, as before, we observe His bearing and demeanour as well as His words, and duly ponder their significance.

It may be said indeed that the question has been already answered by the supernatural allusions which we observe in His answer to the Tempter, and by that mindfulness on His part of His superhuman relationships, of which we have already spoken.² We saw before that it was in fellowship with the denizens of other worlds, as well as with the men who were close around Him, and with eyes fully opened on the vast outspreading harmonies of creation, that He lived and moved and had His earthly being. But then

¹ See *infra*, p. 111.

² See *supra*, p. 69.

we naturally seek to know if such contemplations, which were evidently habitual on His part, are obligatory upon all men. Are they among the binding laws of our existence? Must we think of our fellow inheritors of life in other spheres, and keep their condition habitually in our view? This is our question. And we find it distinctly answered when we make specific reference to the habits of what we may call Our Lord's Church life, as this was shown and seen, not only in that acceptance of Jewish teaching to which I before referred, but also through the worship of the synagogue and Temple, in which He joined, and in the general characteristics of His bearing and proceedings.

The habits of His life as a member of the Jewish Church, and the plain and important inferences which may be securely derived from them—have not received due attention.* Men who are

* "Our Lord's participation in the Church Life of the Jews, its spiritual bearings, and the lessons of ecclesiastical polity that may be drawn from it—are surely of great significance. And yet it is hardly noticed by any of the writers of His Life. The supply of this strange omission would be of great service to the Church. For, surely, when the facts above referred to, are observed in the remembrance that they were not merely exemplary, or, in any sense of the word fictitious, acts, but expressed true spiritual movements on His part—most useful lessons, which are applicable in many directions at this time, might be drawn from them. In Freeman's *Principles of Divine Service*, vol. ii., part 2, an attentive reader will find some valuable suggestions bearing on their spiritual reference.

content with that vague admiration which they express when they speak of "His great soul rising above all national, educational, and social influences," and of His "standing forth, not as a Jew, but as a man"—naturally overlook this marked distinction of His course, which, however, is as certain and conspicuous as anything which we have beheld in our inquiries. We have surely no right to look on Him of whom the Evangelists have told us, and of whom we know nothing except from their reports, in (what I before called) that cosmopolitan garb with which some would fain invest Him. We know nothing of Jesus except what we learn from the New Testament; and those logical instincts which rule us in all regions wherein real discoveries have been made, deny that we have any power to take some of the facts⁴ of that Volume at our pleasure, and then construct from them an ideal character which forbids our acceptance of the remainder. All come to us on the same authority; and we must fairly take all into our account, if we would really see Him of whom they are recorded.⁴ Now, amongst

With large resources of erudition, and with deep insight, this writer draws out the inmost meaning of the Jewish services, and represents Our Lord taking part in them with the fullest apprehension of that meaning."—*Divine Kingdom, &c.*, p 202.

⁴ Yet, in his *Discourse of Religion*, p. 152, Theodore Parker remarks, that "the most careless observer . . . finds (in the Gospels) actions attributed to Jesus, and words put into His mouth, which are directly at variance with His great principle,

these facts, nothing is plainer than that He stood upon Jewish ground as a Jew, and that He identified Himself with all the Jewish institutions. It was "His custom" to attend the services of the synagogue in His own town. He went up to Jerusalem, and there celebrated the national festivals. In fact, the Evangelists virtually tell us that He omitted nothing by which His active, and we may say zealous, membership of the Jewish Church could be attested. This is an unquestionable, as it is a most important, fact in that representation of Jesus which they have given. Very insufficient heed, however, has been bestowed on it, even by thoughtful readers of His history; and we have all been unmindful of many important inferences which follow when it is fully and considerately realized.⁵ But for the present, passing all others by, it answers the question in which we are now concerned, with a certainty that cannot be doubted. For it shows Him habitually looking through the Church's institutions and services for the very purpose of taking that larger outlook into the beings and movements that were around Him, and of

and the general tone of His character." The same line is also taken by Mr. W. R. Greg in his *Creed of Christendom*. (See especially chaps. xii. and xvi.) And yet whence, except from these same "actions" and "words," can our knowledge of His "great principle," and "the general tone of His character," be obtained?

⁵ Appendix, Note W.

bringing Himself, by means of these agencies, into the presence of the Great Economy in which the earth has been incorporated, and with which He habitually realised its living relationships.

In His use of them we see that these institutions and services were established in order that man might be enabled, notwithstanding the obscuring darkness and the spiritual difficulties which have gathered round him, to see his true place and his appointed calling in the universe; that he might likewise be empowered to act out the character which belongs to him, and to move forward, notwithstanding all hindrances, in the progress for which he is destined. For this end was the Church Fellowship instituted, its offices and ordinances set up, and all its developments, in its onward and enlarging progress, ordered and controlled. In fact every one of its appointments may be regarded either as a testimony that we have been restored to our true place in the Divine Kingdom, or else as an instrument for training our spiritual habits into blessed accordance with those which prevail in the spheres of the unfallen.⁶ The proclamations which the

⁶ From the beginning the Church has not only served as a witness of man's redemption, and carried out its purpose in the healing of individual spirits, but it has also been, as Coleridge (*Church and State*, p. 138) described it, "the sustaining, correcting, befriending opposite of the world, the compensating counterforce to the inherent and inevitable defects of the State," and, it may be added, of all human associations.—Cp. Arnold, *On the Church*, p. 151; *Divine Kingdom*, &c., p. 90.

Church announces, the witness which it constantly maintains, the celebrations of worship and sacrifice that are held in its assemblies, the influences of purity and strength and nobleness which flow out from it—all are agencies by means of which we may live in true fellowship with God, and with the unfallen members of His family. Through the aids which they supply, men are enabled to move forward according to the real constitution of their being, in conformity with the laws and order of celestial life, and in observance of the relationships which are perfectly fulfilled by its inheritors.

And, by a most real participation in the Church's life He manifested this, its purpose and intention. In and through its exercises, He habitually took into account the supernatural aspect of man's existence, and kept His attention fixed on those celestial objects by which we are surrounded. We cannot, indeed, insist too earnestly on His separation from the mere formalism which surrounded Him, and by which the Church in His age—as indeed it has been in every age—was darkened and enfeebled. But neither may we forget that He looked with habitual reverence on the Divine Fellowship, and devoutly used all its institutions. His entire freedom from the sanctimoniousness of one party, and from the gloom and sourness of another; the openness and reverence, the lofty

devoutness, of his religious habits, as well as His allusions to things "eternal and unseen," and to our duties with respect to them—plainly showed and taught how the Church is meant to raise the individual man; to heal and quicken, and to ennoble, him, as well as to purify and strengthen his social being, through the means of his supernatural relationships.⁷ Once more, let us remind ourselves that we are regarding our Lord under the conviction that the archetypal form, and the eternal laws of the constitution beneath which we are all living, were perfectly mirrored in His spirit and demeanour. And if so, then surely when we behold Him coming through the Jewish ordinances into habitual fellowship with the inhabitants of the worlds by which ours is surrounded, and when we see how He used these sacred institutions in connexion with every secular development of His existence—that communion with our fellow-heirs of existence about which we are inquiring, is made known as one of the essential, fundamental obligations, the fulfilment of which is essential to our welfare and our advancement.⁸

⁷ With this example we should connect His severe rebukes of those who abused the sacred ordinances, or employed them without any heed to their significance. Yet always, when He was inveighing most severely against those corruptions of Divine worship, and taking the severest measures to repress them—He called the Temple itself His Father's House (John ii. 16).

⁸ Appendix, Note X.

This fact is seen more distinctly as we more closely examine the Church's institutions and its services, and then observe the effects which His observance of them wrought upon His character.—As we have said, one of its main purposes is to declare the constitution of the realm into which we have been restored, to make known our obligations therein, and our relationships. Thus in its holy places and seasons, we are certified of God's unexcepted Sovereignty over all space and time, and of His absolute and indefeasible claims upon the devotion of every creature in His service. Everything which has "Holiness to the Lord" inscribed on it, is a witness that He "reigneth everywhere," and all the dedicated portions of our time further show that, with "everywhere" we must connect "always," in that solemn declaration. Such a declaration is needed for the purpose of effectively contradicting those ever-besetting suggestions of the Tempter, in which he says of our chief possessions, and of the larger portion of our days, "These things are mine, and to whomsoever I will I give them."⁹ And the contradiction is emphati-

⁹ "Christian men will joyfully recognize a reverence for the Invisible in the even exaggerated zeal with which good men—afraid of Rationalism, Pantheism, Germanism, and a hundred other things—strive to confine a sacredness to churches, rites, offices; while yet they hesitate to join such efforts to preserve spiritual religion, because they know by the experience of history in what those efforts must inevitably end. They know indeed that the attempt to be independent of form is a vain attempt

cally rendered by every hallowed institution. They all bear an impressive witness to the supremacy of truth and righteousness throughout the whole of that region into which we have been restored.

We know that this witness was constantly borne in mind by Him, and that this outward reference was habitually made in all His use of the consecrated institutions. This was distinctly intimated when He reminded the Pharisees that the sacredness of the gold in the temple was derived from the temple's sacredness, and that of the offerings from the consecration of the altar.¹ For it is only an extended application of the same principle which is made when we speak of the Temple and Altar, as being themselves the signs of something far higher and more important. Evidently they betoken the existence of a loftier sanctuary, and a nobler association, in which all things and places have been consecrated for God's service, and where all life is a sacrifice devoted to His glory. It is,

for beings encased in flesh and blood; and in a world which is the Great Form by which God has manifested Himself. But, at the same time, they must feel that the special Church forms are only valuable as a protest for the Eternal Presence, in and through all forms, to the spirit that loves Him; and they will dread all attempts to limit and confine God's grace and presence to any authoritative forms, however time-honoured."—F. W. Robertson, *Life and Letters*, vol. ii. p. 184.

¹ On no occasion were the rebukes of Jesus more severe than were those which He directed against the men who were unmindful of this fact. "Blind guides," "hypocrites," "fools and blind"—with these, and even severer epithets, did He speak of them.

undoubtedly, in this light that all our sacred structures and holy institutions should be looked upon. As we read in the Epistle to the Hebrews, they "serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see, saith He, that thou make all things according to the pattern showed to thee in the mount." "In, and through them," as the same Epistle says, "we come unto Mount Sion, and to the city of the Living God, the heavenly Jerusalem, to an innumerable company of angels, and to the general assembly and church of the firstborn."² And, indeed, apart from this view of our sacred times and places, as the portions of a far vaster and more glorious whole, the signs of its existence, and the instruments by which we may take our places in the midst of it—they cannot be understood, any more than the consecrated gold could be rightly estimated apart from the Temple it was placed in, or than the incense and oblations could be duly thought of by one who did not consider the sacredness of the Altar which had been dedicated to receive them.

Then, passing from the institutions to the services of the Church, we find their meaning

² This passage reminds us of others such as that in which St. Paul spoke of "our citizenship being in heaven;" of our "sitting together in heavenly places in Christ;" of our "seeking those things which are above, where Christ sitteth at the right hand of God."

gathered up in the sacrifices, which, from the beginning, have constituted the chief and central ordinance of the Divine Fellowship. In all places and generations, even to the present place and time, man's willing oblation of whatever he chiefly values, is required, for the purpose of reminding him, that an entire devotion of his possessions and of himself to God—is essentially necessary for the maintenance of his redeemed position. And when these sacrifices have been rendered duly, in true and cordial sympathy with Him who has ever exemplified the law of sacrifice in all His relations with His creatures, and especially in that great expiatory act through which we have been restored into His kingdom—our sense of communion with those to whom creation has united us, is surely revived and deepened.* We have already seen how this law of sacrifice

* “Men, seeing the punishment of a violent and disobedient world, confess by sacrifice that the earth can exist only by submission to a living and gracious Ruler. Heads of families find that sacrifice is the only bond which can keep fathers and children, husbands and wives, brothers and sisters, at one. God calls nations out of a chaos of turbulent, warring elements. They find that sacrifice must keep them from relapsing into endless wars. Individuals discover that all right-doing has its ground in sacrifice; and they find, when they have offended, it is because they have chosen to break loose from the law of sacrifice. So it is proved that obedience and sacrifice are the very conditions of truth and righteousness, that they belong to man who is made in God's likeness, because they are involved in the very Character and Being of God Himself.”—Maurice, *On Sacrifice*, p. 112.

was observed by Jesus, and that it was observed by Him with that reference, apart from which its significance cannot be duly apprehended.⁴ But I would now call attention to the fact that His manifestation of this law was still more fully witnessed in His observance of those sacramental ordinances which must be numbered among the aboriginal parts of the Church's constitution. For they have entered into it from the beginning, and are seen in forms of expression suited to the special circumstances of the Divine Fellowship, in different localities, and at successive epochs of its history. The one declares the fact of man's restoration into the Divine Kingdom. The other betokens his recognition of its blessings, and his acceptance and use of them.⁵ In this view, they may be reckoned among the chief agencies by which the Church's purposes have been accomplished. And both of them were duly observed by Him. On the eighth day He was circumcised in token of His incorporation into the Divine Society. He celebrated the Pass-over habitually, year after year, in sign of His habitual fellowship with God and with His Kingdom. In and by means of this service, He entered, as we are meant to enter by our devout use of the Holy Eucharist—into a full enjoyment of all the privileges and blessings of that fellowship. He celebrated the sacraments as channels through

⁴ Lect. III.⁵ Appendix, Note Y.

which quickening, strengthening influences from the "river of life that proceedeth from the throne," are poured into our souls, and as means of communion besides; and it is with this outward and upward reference that both take their place among the chief agencies by which the healing purposes of the Church are meant to be accomplished.⁶

Moreover, in their twofold aspect, as testimonies, and as means of grace, they combine with the voices of the Church, and with its worship. For, in all forms of utterance, it continually proclaims our true position and bounden obligations. It first interprets, by living organs, the manifold aspects of our place in the Universal Kingdom. With this view "holy men of God" have been gifted with special fitness to look on the visions of the unseen, and some of them have been qualified and moved to write down what they have beheld, and to record the eventful history of their Sacred

⁶ Thus Christian people might be now addressed in such words as these:—"In eating that bread and drinking that wine, your own sacrifices of self-will are denoted; for you are still living under sacrificial law, yes, and ever will be. United and blended with the Great Offering, 'sin-offerings' are required of you in acknowledgment of daily sins and habitual defectiveness; and 'trespass-offerings' in compensation for special faults. 'Sacrifices of thanksgiving' also for signal mercies, joined on, like the others, to the great sacrifice, and so made "acceptable to God through Jesus Christ"—must still be rendered by every one of us.' Our Eucharistic Service is speaking this language, is requiring these oblations, from every member of the Church.—*Church Restoration*, p. 155.

Fellowship in its connexion with the system into which it has been incorporated. With the same design others are constantly "ordained from among their brethren," to teach and exhort them, and to keep up a remembrance of what else might be forgotten. Now both these institutions and agencies were reverently observed and used by Him. "Go show thyself to the priest," He said. And the Holy Scriptures were constantly in His hands. That thrice repeated "It is written," betokened His habitual use of them. Moreover, amidst the light poured on the facts of our position, through the intervention of the Mediator, and with the help likewise of the Spirit's strengthening power—acts of prayer and thanksgiving are celebrated, in which He habitually joined. Led upwards, and as we may say introduced by the Church's Head, He constantly took part in the adoration of the unfallen hosts, and shared, with them, in those devout exercises which they are constantly celebrating before the Throne.⁷

• With these references, He employed all the Church's rites and institutions. Then again, the answer which He thus gave to our inquiry, was

⁷ Round about Him who is "walking in the midst of the seven candlesticks," are the "four and twenty elders," and the "four living ones," and the "seven spirits which burn like lamps of fire," and the "multitude which no man can number." Now into this company every "two or three" who assemble in His Name, are introduced, as they know from His own assurance that He is in the midst of them.

further enlarged by the calm and noble bearing which ever distinguished Him, and which showed that, as Man, He was even then living in the City of God, the heavenly Jerusalem. Nay, did not He Himself declare that, in His human character, as the Son of Man, He was "in Heaven," while He was still busied amongst the duties, and was carrying the burdens, of His earthly course.⁸ He lived, and moved, and had His Being there; His thoughts and affections were "set on things above." In every development of His personal existence, in His household and community, and in His position as a citizen, this celestial character and demeanour were observed in Him. And in this fact, also, we perceive the intimate connexion of what are called the supernatural, with the ordinary secular, facts of man's existence.⁹ He showed that the Church was meant to cast a Divine aspect over all of them, and to enable men to live a heavenly life, while engaged in common duties and

⁸ Cp. Augustine, *De Pecc. Merit.* Lib. i. 31; and Olshausen, *On John* i. 51, 52, and iii. 13. With this we may connect His declaration to Nathaniel, "Hereafter," in this present life, "you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

⁹ In every glimpse which Revelation has given of the celestial world, and notably in that which is presented in the "Unveiling" of St. John, we see its inhabitants are, as they are called, "kings and priests unto God," performing duties "that can only be fittingly likened to those of earthly monarchs, and performing them in such a spirit of devotion as would befit the ministers of 'a house of prayer.'"

relations. All the developments of that life, its habits of thought, as well as the modes of its activity, are natural in the communities of the unfallen. God is before them in all their occupations. In the daily engagements of their homes, in the administration of those affairs which belong to their polities and kingdoms, in their commonest as well as in their loftiest pursuits, they "serve God day and night" as in a temple: they are as priests moving in a sanctuary which He has built. And, as is implied, in the very conception of the supernatural order under which man is living, the Church was instituted that we might be imbued with the same spirit as theirs; and that, in fellowship with them, we might practise the same habits. This was its purpose, and in Him we see how this purpose is accomplished. He showed that, so far from casting disparagement on man's family and social relationships, the Church was meant to animate and amend, to purify and to ennoble them. Its holiness is therefore falsely thought of, when it is set apart from any portion of man's common life; and under any pretexts of reverence, is used for the degradation, or even the neglect, of common duties. Our social relationships existed before man fell, the very same as now, in the several forms of their development; and the duties pertaining to them would have been fulfilled by human beings, if they had abode as they were created, just as they are fulfilled by those who

have not shared in our transgression.¹ We may say that in His habitual recognition of the supernatural world, and communion with it through the institutions and ordinances of the Church, He plainly showed that the objects for which our Divine Fellowship was instituted, is just this :—That such habits of activity may be again renewed in every man ; that all his works, the assumption of every character, the discharge of every relation that appertains to our humanity, may be carried forward in the temper and spirit which becomes members of the Family of God.²

Thus it appears that those habitual perceptions, and that converse, about which we are inquiring, are in fact essential to man's welfare, and absolutely necessary, if he would move worthily, in his appointed path, towards the great destinies for which he was created. And this fact is seen still more impressively when we mark the contrast of His habitual proceedings with those by whom these perceptions, and this converse, were neglected. Such an intercourse with the invisible through outward means, through the Church's institutions and services, demands an effort ; and, whenever

¹ *Divine Kingdom, &c.*, p. 146.

² "Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand. . . . That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, AS THE DAYS OF HEAVEN UPON THE EARTH."—Deut. xi. 21.

this effort has not been made, our Divine Fellowship has failed in realizing its chief intention: the framework which should have manifested the unseen world, and have itself become radiant with the Divine Light that is surrounding it—has assumed the common aspect of the world's conventions and societies. And then, too, its peculiar claims of distinction and privilege have been falsely represented; its catholicity has been changed into exclusiveness; and, instead of the invitations and messages of charity, the proclamations of intolerance have been heard from it.³ The Jewish bigotry and arrogance, which were in such contrast with the charity of Jesus, and against which He maintained such steadfast opposition, have thus faithfully transmitted themselves in the anathemas and excommunications of later periods. For these have not been pronounced on men who were refusing the invitations of mercy from heaven, but rather on those who have withheld allegiance to the claims of earthly societies, which have their foundation in self-will. Thus has the Heavenly Fellowship been lowered in relation to those who have stood apart from it, and this has taken place through unconsciousness of the invisible things which it betokens, and through failure in livingly and earnestly communing with them.⁴ Moreover

³ Appendix, Note Z.

⁴ "Experience shows that hardly any influence depraves human nature more fearfully than that which is exerted by the

the same cause has wrought, with similar effects, on the declarations which should have conveyed the insight that its true members have obtained into the true form and constitution of the Heavenly Kingdom, into the mind of its Ruler, and His will. Employed by men fully conscious of the meaning conveyed by them, these declarations of the "unseen and eternal" communicate vitality and strength, wherever they are promulgated. When uttered by those who are themselves partaking in the Life of God, and who fully sympathize with the thought and feeling expressed in them, they fall as "good seed upon good ground," and therein they germinate and grow, and bring forth fruit. But otherwise conveyed, used and uttered apart from that consciousness, they are barren and powerless, and soon the evil passions which they leave unchecked, breathe their own evil life into these utterances. Then they become rancorous, darkening and infuriating the minds of those who use them.

We see the mischievousness of such perversions of the inspired testimony in that formalism against which Jesus constantly protested. In the stiff and cumbrous Rabbinism of that period, as again in the icy abstractions and iron dogmas of

hardened dogmas, or by the lifeless ceremonials of the idolatrous religionist. The 'brazen abstractions of logical theology,' and the sensuous mists of mere ritualism, awfully darken, and they also weaken and corrupt, the natures of those who are living beneath their power."—Cp. Lecky, *History of Rationalism*, &c., vol. i. chap. iv.; and Taylor's *Fanaticism*, sect. viii.

formal theologians, and the mindless, empty phrases of mere religionists, in all of which that Rabbinism has been perpetuated—the idolatrousness of our nature has wrought one of its darkest triumphs.⁵ Nor has it wrought less mischievously on the services through which man's worship is meant to be blended with the worship of the heavenly communities. They never fulfil this purpose, except in connexion with true spiritual earnestness and genuine emotion. High aspirations and solemn awe in presence of the unseen world, must have preceded their employment, and have earnestly sought for expression by their means. Or else, used otherwise and apart from that experience, without any consciousness of that other world where all are devoutly worshipping

⁵ When the origin and purpose of our Church ordinances are mistaken, then, in place of the benignant, cheering, elevating, strengthening influences which properly belong to them, they get transformed into rites that are gloomy and horrific, or into such as are sensuous and exciting. In this way painful observances will naturally be celebrated by the devotee who clothes his divinity in the Baal and Moloch forms; a light and gaudy ritual will as naturally be used by the Apollo worshippers of glad and sunny climes; while weary dulness, and formal cold routine, will mark the institutes and services of men who worship fates, rather than divinities, under such idol forms as we see in Egypt and the further East. In these instances, we have the extreme corruptions of the Church's framework and institutions, and of its life, naturally following the grosser misconceptions of God which idolatry originates. And they plainly show whither that same evil wherein they have been begotten, is ever tending to mislead ourselves.—Cp. *Church Restoration*, chap. iii., *passim*.

God, while they are diligently serving Him—these same ordinances, however impressive, and whatever the thrilling excitements that attend them, have darkened and enfeebled, and they have corrupted, the souls of those by whom they have been celebrated. When the worshippers have not used those ordinances, so as to pass behind the veil by means of them, their utterances have fallen back in dull and heavy echoes on the hearts of some; while with others, the merely imaginative aspects of their services predominate, and they have been led astray through mere seductions into the misty regions which an excited fancy has opened out to them. Then again, through these perverted forms and uses, images of God are suggested, far different from that Image of Him which has been revealed. Men of colder temperament yield to the suggestion that He stands apart from them in hard indifference. Others look to Him as weakly complacent, and some regard Him as malignant and vindictive. In the cold and passionless, in the gay and jovial, in the dark and wrathful, gods of heathendom, we see these false theologies embodied. Those deities show how far the corrupting, debasing work of our idolatrous nature may be carried; and they plainly indicate whither that same evil, wherein they have been begotten, is ever tending to mislead ourselves. So also in the darkness and gloom of some of those heathen rituals, in the imaginative lightness

and frivolity of others, we are admonished against our joyless, and wearisome, or our vain and sensuous devotions in the sanctuary; as in the cold indifference of the worshippers of those other stony gods, we see our own apathy and dulness represented, and get an explanation of the manner in which the Church's worship may be stiffened into the heartless formalism by which it has so often been mournfully distinguished.⁶

Hence we see the practical importance of that aspect of the Truth which we so clearly perceive when Jesus Himself shows that all the supernatural relations which we sustain, must be duly realized by every one whose life is worthily conducted. And the contrast with Him of those around Him shows as plainly that a disregard of those connexions will be followed by individual degeneracy, and by grievous social disorder and corruption, since it entails the loss of those influences by which man is enlightened and ennobled.

Is it not indeed certain that much of our earthly life is altogether unintelligible, unless it is connected with the beings and circumstances that exist in the widely spreading regions which surround our world and its affairs, and that there, also, we must look for the true archetypal patterns of our movements and demeanour, and perceive the laws by which human spirits should be governed and ennobled?

⁶ Appendix, Note AA.

So true is this that every man, whose eyes have been opened to behold the supernatural economy, is irresistibly moved to say, 'Would that the veil which hides it from men around me, were rent asunder, so that they might know where they really are, and what is actually surrounding them. If they could only see in what associations they are living, what powers converge upon them here in this place of their activity, and to what issues their movements are directed—how many of their perplexities would be instantly interpreted! And how would they then be sobered in their levity, and lifted from their baseness!'' Every one who is gifted with any measure of the seer's insight, must be deeply moved by this desire. And he will well understand why man has been called and helped to look through the veil by which what we call the supernatural is hidden, to realize the Presence of the Divine Guide and Teacher who is ever near mankind, the glorious companies of which His nearness is the token and assurance, and the high ends to which all human movements, linked with theirs, are constantly advancing.⁸

⁷ "Who is he who predicts the future, who describes the past, who explains the present, who preaches truth, who exhorts to righteousness? He is what his name originally signified;—The Seer; the man who sees human affairs as God sees them; the man to whom has been given the true 'vision and faculty divine' of beholding truth, whether in history or in doctrine, in past, or in present, or in future, and who has it in commission to reveal that vision to man."—Bishop Magee, *On Prophecy*.

⁸ *Divine Kingdom, &c.* Introduction.

All who have looked upon this vision, and been possessed by it, will acknowledge their obligation to unfold it where it is still hidden and unknown. In the prophet's spirit they will utter forth his prayer, "Open the eyes of these men, O Lord!" that they too may see those realities which now are hidden from them by their idolatrousness, and heedlessness and sensuality. We know that in all ages these evils have obscured, till they have even put out of view, "the things which are eternal and unseen." And, in every generation, they have assumed special forms, the peculiarities of which the godly man, who is sincerely intent on discharging his commission, must take into account, and which will soon make themselves known, if he considers what is involved in his own clear vision of supernatural realities, and in what way it must have always arisen, where it is actually existing.

Here we come upon some important suggestions which may be earnestly urged upon those who teach the Gospel, and on those who are appointed to proclaim it. We have been forcibly reminded how broken and powerless the Church becomes when an idolatry of forms and notions, and of traditions, hide the living Revelation of our Heavenly Father's gracious character, and veil the supernatural world from our regards. We have seen the true explanation of the gloominess, the sensuousness, and the formality which often mark the Church's

services, and, along therewith, of the sectarianism and self-will which mar the harmony of its Divine framework, and hinder its effective application. We have seen too the reason of men's frivolity and worldliness, and of all the fearful sufferings which they occasion, as well as of still darker and more widely spread evils, which sadly mark our day and generation. All the gloomy and ominous features of our own age may be seen in the surroundings of Him who is the Truth;⁹ and they are there seen arising from disregard of that which He habitually observed, from neglecting to look through the revealing agencies which were established for this very end—that men might constantly see the facts and order of God's Kingdom.

Now surely these disclosures should be borne in mind by all who are troubled by the evils and disorders of our day, and who are intent on their mitigation and removal. Any dealing with outward agencies and instruments which does not take the

⁹ All the *αἰρέσεις*, as Josephus (*Antiq.* xii. 9) calls them, then presented themselves in full development as specimens of all previous and subsequent apostacies from the Church's true order. The Pharisaic exaggeration of ordinances; the contempt of them in the false spirituality and haughty self-dependence of the Essene; the Sadducean disregard and then denial of them; the exaggeration of temporal institutions by the Herodians—have always had, as they have now, their exact parallels. Lightfoot (*Works*, vol. v. pp. 106. 209; vi. p. 216) gives an accurate description of each of these sects as being what he calls "an excrescency out of, and a singularity from, the general and set religion of the nation."

root of these disorders and evils into account—will not accomplish what is needful. Those agencies indeed must not be neglected. Whatever anomalies in their working are capable of being removed, should be removed, and immediately too, just as a wise healer will cleanse and mollify an ulcer, whilst he is contending with the disease which has produced it, and of which it is the outcome and result. But the root-evil must first be dealt with, and must be assailed most earnestly. Chiefly we must be intent on directing men's thoughts to things which lie beneath and behind "things seen and temporal." The "things which are unseen and eternal" must be brought within their view, and they must have a real and spiritual apprehension of the means by which we may be conformed to the laws and obligations of that higher and more glorious sphere of our existence.¹ And are not the means at hand for accomplishing these ends? Is not this a good

¹ This unconsciousness of the spiritual fellowship with whose services those of the Church are combined and blended, is a well-known distinction of the smaller sects into which Christendom is divided. But it is hardly less distinctive of the Romish system, as is seen when its perversion of the angelic ministry into the scheme of "guardian angels" is considered. (See Petavius, *De Angelis*, lib. ii. c. 7.) For, instead of fixing the mind on the entire order, blended and sometimes co-operating with our own activity, this notion, in the true sectarian spirit, limits the attention to only one section of that order, and one department of the services fulfilled by it.—Cp. Bishop Horsley, *Sermon on Daniel*, iv. 17.

work which has emphatically been "prepared for us to walk in?" Have we not plainly seen that the Church, and all its institutions; have been set up expressly for the fulfilment of this purpose? Is not the Divine Society itself an Organ of the heavenly revelation? Does not the supernatural order shine through every part of it? Surely its very existence, its hallowed times and places, its sacrifices and its sacraments, as well as its records and its living voices—may be looked on as agents in that work for our generation wherein we should, at once, and most earnestly, be occupied. Messages from God, disclosures of the order of His kingdom, of our place and part in it, and of our obligations—are uttered forth by all of them; and we should employ all, and not only some, of the instruments that have been so prepared, and put into our hands. In the case of every one of these instruments, interpreting work is that which is mainly required for the purpose of making it effective.² To convey this information, and to diffuse it, needs our most strenuous and our wisest efforts. And it is certain

² Such work is done in a fulfilment of that prophetic office, regarding its holder as an interpreter of God's mind and will (ὁ τῶν μεγάλων ἐπόπτης καὶ ἐξηγητὴς μυστηρίων; Greg. Naz., quoted in Art. "*Prophecy*," Smith's *Bib. Dict.*), which is an essential part of the Church's institution. Common utterances which are now monotonously and mindlessly repeated, should be kept by these exercises in living significance before the thoughts of those who are employing them. Surely no nobler or more animating

that, the more clearly and impressively this interpretation is given, and the more these instruments are thus livingly employed, the ampler will be the intelligence that is conveyed by them. Then men will see in what associations they are living, what powers converge upon them here in this place of their activity, and to what issues their movements are directed. And this will surely sober them in their levity, and lift them from their degradation, besides explaining hard and stern perplexities of life which are altogether inexplicable, if we do not take into account the beings and circumstances of the widely spreading region which surround this world and its affairs.³

occupation can be thought of than would be found in such interpretations. What living and life-giving influences would flow out from them! On special occasions and as insight was bestowed—and how surely would it be bestowed in such occupations as we have been describing—higher and deeper topics of contemplation might be entered on. The loftier aspects of the heavenly revelation, the emphatic testimonies conveyed by it, the more animating, inspiring themes of Christian thought, might then be occasionally approached by those among teachers who are specially qualified for such employment. Men who have “ascended into the hill of the Lord, and stood in His holy place, who have clean hands and pure hearts, who have not lifted up their souls unto vanity, nor sworn deceitfully”—such men, standing aloof from the frivolity of the age and its corruptions, should be summoned from their retirements, that they may help the fixed pastor in enlarging the views, and in building up the hopes and confidence, of those to whom the facts of the supernatural world are now as effectually hidden as if they had never been made known.

* Appendix, Note AB.

And now, if in conclusion, I may address a few words to those who have turned away from Christ on account of our neglect of these uses of our worship, who have been repelled by its formalism, and sensuousness, and its unreality—I would say; ‘Be as severe on those evils, as you will: that is not true worship which is marked by them. If you want to see its real character, look on Him, Who herein, as in all things, is The Truth. Every corruption which has ever spoiled or perverted it, was seen in the synagogue and Temple observance of the Hebrew ritual, great as it was, for it contained some of the weightiest proclamations of the Divine Law, and some of the most touching utterances of prayer and of thanksgiving.⁴ Yet, perverted as these utterances were, and darkened, He habitually worshipped by their means. Unhindered by the irreverence of those around Him, looking through the corrupted methods in which these forms of Divine service were celebrated to the truths which were expressed in them, entering into their spirit, submitting Him-

⁴ Passages from the Law and the Prophets, prayers or “eulogies,” in the words of inspired teachers (See *supra*, p. 56.) made up the devotions of the synagogue. These again, enlarged and conducted in a higher strain, formed the ritual of the temple worship. (See Vitranga and Lightfoot *ubi sup.*) And all who have truly shared in the worship which was thus celebrated in the synagogues, and in the magnificent temple at Jerusalem--can readily sympathize in the simplest, or in the most gorgeously elaborate, services of devout men in these present days.

self meekly to the influences which they were intended to convey—He earnestly employed them all. By their means Jesús of Nazareth communed with His Heavenly Father, and with all His fellow-sharers of existence, and He received fresh supplies of strength and of inspiration, from their testimony and assurances.

‘Look upon Him in the Synagogue and the Temple surrounded by the light which radiated through the religious ordinances He celebrated there! See how He was there transfigured and glorified in that illumination.⁵ And so looking to Him, does this fact teach no lesson by which you should be won and awed? Again, I say, Be as severe as you will on all which is unlike what you see in Him, on sanctimoniousness, and sentimentalism, and unreality. But acknowledge the greatness of what you are looking on when you see Jesus going up into the House of God. And then confess that man is never beheld in a more reasonable, or a nobler, attitude than when he looks through the veil by which things eternal and unseen are hidden; when he realises the Presence of The Divine Guide and Teacher who is ever near mankind, with the

⁵ That from an early period Jesus regularly celebrated the principal feasts in Jerusalem, is implied in the habits of His family—whose rigorous Judaism was betokened by the fact that Mary accompanied Joseph to the Holy City—as well as by His habitual fulfilment of the Mosaic appointment. He was, therefore, familiar with Jerusalem, with its circumstances and spirit, long before His public ministry began.

glorious companies of which His nearness is the token and assurance—when, in one word, he uses the ordinances of worship for the ends which they were meant to serve, drawing near to God, by means of them, “in spirit and in truth.”’

LECTURE V.

FUTURE DEVELOPMENT. RECAPITULATION.

WE have seen that His sense of the intimate connexion of the beings and movements of the supernatural world, with our own world and its affairs—explained the loftiness of the bearing of Jesus, and His untroubled peace. The greatness of the objects around Him was reflected in the majestic greatness of His aspect and demeanour.—But now may we not say more than this? May not triumph, as well as confidence, be discerned in Him? As the representative of those who are advancing, each one in his appointed place, amidst the hosts of God, can we not discern in Him an assurance that the tendency of all things, in their onward progress, is towards the victorious fulfilment of the end for which, as we saw, all have been created?

In thinking of the manner in which this end is being wrought out, we have hitherto regarded the Divine Order as fixed and stationary. But when we remember the vitality which pervades it, and consider its manifold relationships, we shall see that, besides working out eventful histories in each community, consequences must result that

will necessarily connect these communities together, and implicate with one another the fortune of their occupants. It has been justly remarked that "the visible extent of creation through space may be regarded, by a rule of symmetry which comports with our notions of the Divine perfections—as a token of the vast varieties of being now actually existing, as well as of an analogous range in the changes and revolutions, the transitions and fortunes, that constitute the history of the entire system."¹ Indeed, we cannot question that, from the period of its origin, the moral universe has been developed in close analogy with the material! Neither has been marked by dull, monotonous repose: in both, the movements and changes have been far-reaching and immeasurable. Now do we not see that this also was in His view; and that He beheld this universal progress so going forward, that good will surely prevail, if not in the extinction of evil, yet in its final and absolute subjection, though the triumph may be long delayed.

This conclusion may be drawn from His refusal to adopt the self-willed and arbitrary methods which Satan suggested; and again, from the lofty attitude maintained by Him throughout His temptation, which impresses the most cursory reader of the narrative, and which was mani-

¹ *Physical Theory of Another Life*, chap. 19.

festes so grandly at its close.² Indeed, no feature of the occasion comes out more plainly than this does; and, as in other instances, it is emphasized by those previous habits of which the memorials are stamped upon His look and bearing, and which were continued and confirmed in all His habits afterwards.

If once more we look at that which can be ascertained with certainty respecting His life in Nazareth, we shall see that it was all in keeping with His "Get thee behind Me, Satan. It is written, Thou shalt not tempt the Lord thy God." For, as we have already intimated, it is certain that through that period, as well as afterwards, He had often to reply, 'I do not yet hear a Divine call,' when strong claims for help and service, urgent appeals for the succour, which, it was well known, He could supply—were then addressed to Him. How often was He besought to join in indignant protests against the wickedness of men who were holding high places in the land! What cries from the wretched and the wronged, what importunate appeals for help from the sufferers under the public evils of that place and hour, did

² One's impression of His demeanour in the Temptation is suggested by the narrative itself, and by the details of His after-ministry. Besides, it is clear that He had now a distinct consciousness, conveyed to Him by the Voice from Heaven at His Baptism, that the Divine dwelt with the human nature in His Person. Henceforth He claimed to be Son of God, as well as Son of Man.—Cp. Note A. in Appendix.

He continually hear!³ Those voices must have often tried Him severely with the very same temptation as that which He felt when He heard His Adversary say, 'Cast Thyself down amongst those multitudes! Help them by fulfilling their expectations of the Messiah who has promised to "come suddenly into His Temple," for their relief and their deliverance.'⁴ 'Nay,' He always answered, 'Nay, my friends, Mine hour is not yet come! I must observe the conditions of My appointed place and path, and they do not call Me to these enterprises. Let your impatience therefore be controlled!'

Thus He would speak to them. And then in the confident though often saddened expression with which they saw Him look into surrounding regions, and on into the future, it was as if He had further said, 'Besides, the Divine Kingdom of which you are speaking as if in this province it were shaken, has evolutions yet to come, new, and it may be, inconceivable, developments, which will surely provide for these disturbing contingencies by which you are often so alarmed. They were comprehended in God's purposes when it was

³ Milton (*Paradise Regained*, book iii.) well represents the urgency of the claims made upon Him by His kindred, and which were again repeated by the Tempter, as if he had said, "If kingdom move Thee not, Let move Thee zeal, and duty; zeal and duty are not slow. . . Zeal of Thy father's house, Duty to free Thy country from her heathen servitude."

⁴ See *supra*, p. 37.

established. Safely and unanxiously, therefore, may they be left in the hands of Him Who sitteth on the throne. For this reason, too, avoid self-chosen ends. "Rest in the Lord. Wait patiently for Him. Do not fret yourselves because of these men who are prospering in their way, who are bringing wicked devices to pass." The day of their defeat and of your triumphant exultation will surely come.⁵

So we may imagine Him speaking, when we remember the sad and yet untroubled earnestness, the solemn, peaceful confidence which all thoughtful men have ever recognized in that countenance on which we are now looking.⁶ Was it not as though, in the far-off future, He saw prospects which could not be made intelligible to any of those with whom He was communing? This impression is illustrated by our knowledge that, in time to come, great changes in the physical universe will occur, similar to those which have

⁵ This calmness, along with the energy of Christ's demeanour—for if "unhasting" in the spirit of trust ("He that believeth shall not make haste"), He was also ever "unresting;" and His serenity, combined with the deepest sympathy, for "surely it was not insensibility to the ills and pains, the witnessing of which moves me to pity and disturbs my peace, whence springs the serenity of that brow and the governed calm of that countenance," (*Restoration of Belief*, p. 358)—appear impressively in every page of the Gospel History. Cp. Uhlmann, *On the Sinlessness of Jesus*, chap. iv.; and Row's, *Jesus of the Evangelists*, pp. 18. 227.

⁶ See *supra*, pp. 67, 129.

already happened, though probably of far vaster magnitude. It has been said by one well qualified to speak upon the subject, "This vast universe will visit other regions of the infinitude of space. New, and, it may be, inconceivable circumstances will then have intervened; new forces, and new combinations of forces existing, will have been introduced. Both the rate and the line of our earth's stately progress will be changed." And, besides, may we not further ask, 'Can the materialism amidst which we are living, created, dependent,

' Prof. Pritchard, *Hulsean Lectures*, pp. 7, 8. "To us men, measuring as we must measure by our earthly cycles, and by our tiny units of space—this stately march of the solar universe seems uniform in its rate, and definite in the point towards which it tends. But surely this uniformity of rate and this straight definite line of progress are only apparent, and arise solely from the incalculable sweep of the cosmical curve in which the universe moves, and from mere terrestrial time, as yet too brief to observe a deflection. Wait with the patience of God, and this vast universe will have visited other regions of the infinitude of space; new, and it may be inconceivable circumstances will have intervened; new combinations of other forces will have been introduced; and the rate and the line of the stately progress will all be changed. And as it is impossible to indicate at what point of its cosmical orbit this Universe may enter into new circumstances and be subject to new forces, thus giving rise to hitherto unknown resultants—to Miracles, if you please to assign to them that name—so it seems illogical to say that the occurrence of such results during any particular era of the world's existence is inconceivable. So this earth and all that is on it and surrounds it, this nature, as we call it, is after all changeful in its constancy, and various in its uniformity." *Ibid.*—See also Note AC in Appendix.

and bounded, as it is, be destined to perpetuity? Does not the very notion of it as a subordinate agency, imply that it will come to an end, and that it will, in due course, be succeeded by some other which shall in like manner be appointed for the accomplishment of God's final and supreme design?'⁸

We thus get some help in interpreting that calm, though sad, assurance which we discern in Him, and in explaining the confident and peaceful, though sorrowful, gaze with which He looked through the overshadowed paths He had to traverse, and on into the distant future. Nor should we forget the emphasis with which He expressed the same confidence when He joined in the worship of the synagogue and temple. For there He must often have spoken thus: "Thy throne is established of old! Thou art from everlasting! The floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. God is in the midst of the holy place of the tabernacle of the Most High, therefore she shall not be moved. He will help her, and that right early. . . . Lift up your eyes to the heavens, and look upon the earth beneath. For the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner.

⁸ Appendix, Note AC.

But My salvation shall be for ever, and My righteousness shall not be abolished." ⁹

Thus He declared that high victorious trust which may always be discerned even amidst the heaviest sorrows by which He was oppressed. And it has been shared by every valiant worker in His service. St. Paul expressed it as his own when he said, "I know in whom I have believed." It was constantly uttered forth by Luther, too, in his "God is our refuge and strength. Therefore will we not fear, though the earth be removed, and the mountains cast in the midst of the sea!" Yea, every one who, in living fellowship with Him, has beheld, as these men did, the "truth as it is in Jesus," the "glory of God manifested in His Person," has shared this confidence, in noble contrast with the fretful restlessness of others who speak as if they were the defenders, and not simply the servants, of God's kingdom. And they have seen too that its coming and supremacy are only delayed until the conditions of its triumph have been fulfilled, in the pursuit of its true ends, and the functional service of its members, each one in the measure of his resources and capacity.¹

⁹ Isaiah li. 6. So again, "Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall have no end."—Psalm cii. 25—27. Cp. 2 Peter iii.

¹ See Appendix, Note AD.

These unfoldings of the Truth are forcibly urged on our attention by His conflict with that rebellious spirit, who is the chief amongst those by whom the Divine Order has been blasphemously and malignantly, although hopelessly, assailed. And we know too how the same prospects were brought out in His discourses respecting those later days when "The Son of Man shall come in His glorious majesty," and how also they were still later seen in His triumphant Resurrection.

Nevertheless, in the highest manifestations of His confidence, an expression of sorrow mingles: sadness is blended with His exultation.² He showed, indeed, that so far from the Divine Order being impaired by the rebellious spirits who are living in the midst of it, it is rather brought out into clearer and fuller manifestation by their means. The purposes of God become more impressive in our view, as the history of creature-opposition to them has been lengthened, and as the admonitions flowing from that history have been confirmed. Yes, all the conceptions which God's creation was meant

² "He sighed deeply in His spirit;" "He looked upon them with grieving anger;" "He was troubled;" "He wept;"—all these statements illustrate the prediction respecting Him, that He was a "Man of sorrows, and acquainted with grief." There is no record that He ever smiled. And only once it is said that "He rejoiced in spirit." What we may reverently call a solemn melancholy was always seen upon the countenance of the Son of Man, which awakens awe, but never, let it be observed, compassion, in every one who looks on Him.

to embody, the order which it was set up to realize—will be fulfilled. But then, meanwhile, innumerable spirits are seen to pass away into the “outer darkness,” and in what appears to be a hopeless separation. For we who are familiar with the inflexible severity of the Divine constitution of the universe, can only regard it as too credible that an eternal impossibility may prevent their restoration at any future period. And do we not here see the reason of His sadness? Does not this explain why He sighed and groaned, and even wept, at the very time when the most glorious prospects were unfolded.—Yet still, ‘Is it certain, hope sometimes asks, that we should speak as if their restoration were impossible? And if indeed such an impossibility does not exist; if, in the resources of infinite love and wisdom, there are any agencies which can provide for the deliverance of the apostates from their sad, and dark, and otherwise continually darkening condition—then, can we question that those agencies will be employed.’ He gives us indeed little if any ground for such a hope. And it is probable that no form of human speech could make such agencies intelligible, or explain the method in which they will take effect.³ If they exist at all, they are

³ Here, indeed, a dimly glimmering and faint hope is suggested on behalf of the unhappy subjects of our contemplation. And yet, when we consider how, even should that hope be realized, their perfect fruition of existence must be

hidden in those depths which human thought cannot explore, and therefore we need not wonder that utter silence has been maintained respecting them. For absolute, and it is an awful, silence is maintained upon this subject by Him who is The Truth. Full and rich as the information is which we obtain from Him concerning the objects and movements which are bounded by the darkness outside our sphere—on all the mysteries that lie within that darkness, His countenance is blank, His lips are sealed. And therefore He says nothing about the possibilities of the restoration of those who are called the “lost.” Does He, then, minister no relief under the dreadful influences which the prospects before them cast upon our spirits? Yes, He does. And it is such that, so long as we hold fast the conclusions we have reached concerning Him, and continue to exercise the loving trust, on which He has shown He has such claims—so long, retarded by their wrongly-chosen course, and how, at whatever distance afar off may be the period, when we regard them, it must cause them to be then occupying a position far inferior to that which they might have otherwise attained—we may, even with this prospect of what may be spoken of as Universal Redemption, perfectly concur in the statements which speak of transgressors as victims of “Eternal loss.” Yes, of loss eternal, and irreparable too, as we must admit when we remember that, even in our most hopeful anticipation of their prospects, they will be separated for ages, if not for ever, from their best companions in this stage of their existence, not to speak of their long-delayed attainment of those heights of blessedness which are here immediately within their reach.—*Divine Kingdom, &c.*, p. 288. Cp. Greg’s *Enigmas of Life*, p. 276.

that is, as in an exercise of faith we keep looking on that Divine Countenance, and still listen to that Voice, those awful mysteries have no longer any power to agitate us, as once they may have done.⁴

For although He is silent concerning them, yet, plainly, it was not through an unconsciousness of their mysteriousness, as it was not by indifference, either, that His silence was occasioned. He too, is looking into that darkness. He is looking into it, farther and more widely than we can look, and with the future, as well as the past and present—open to His gaze. All, and far more, than we see, of these mysteries which trouble us, are seen by Him. And not His words only, His sighs, His tears, assure us that He is not indifferent to the anguish which He looks upon, while still He calmly, if sorrowfully, affirms that “All is well.” Why, then, may not His serenity be shared in by ourselves? In the words of one of the wisest thinkers of our age, we may say, “It is certain that He who knows, and has in His view, all that

⁴ Psalms xxxvi. 6; lxxvii. 19; xcvi. 2. Comp. Job passim. Isa. xl., Jer. xii., Ezek. xviii. With these, many other passages will occur to every attentive reader of the Old Testament, in which the mysterious aspects of the Divine government, the speculative perplexities that have burdened the thoughtful in all ages, are expressed with an emphasis and power unmatched in any other writings. And it is certain that, in the temple and synagogue worship, and in His comments on the “Psalms and Prophets,” these passages must have often been upon Christ’s lips.

I see and know, and far more, and whose emotions of pity are like my own—save that they are deeper and more constant—has, also, in His view, such facts, or such prospects, as are more than sufficient for the double purpose, first, of securing an habitual composure and tranquillity, and then, for holding entire an unshaken loyalty towards God. . . . So that if now the question be put, whether my Christian Belief enables me to rid myself of that burden of far-reaching care and trouble which I share with the thoughtful of all ages—my reply is this, ‘In truth I have not found the means of ridding myself of this burden; but, in the Gospels, I have found Him in communion with whom I am learning how to bear it; and thus I hope to bear it to the end, still retaining my trust in God as supremely Good and Wise—a Just God and a Saviour.’”⁵

We have now completed, as far as narrow limits will admit, that survey of the “Truth as it is in Jesus,” as it is embodied in Him and revealed, with which I desired to engage your attention in these lectures. Many aspects of it—phases of the “glory of God as it is seen in the Person of Christ”—have come before us. And now, as the best means for recapitulating the subjects with which we have been engaged, and for other purposes besides, it may be well to see how these

⁵ *Restoration of Belief*, p. 358.

views are brought out, and vividly pictured forth by means of the most impressive symbols, in that unveiling of the Divine Order which was beheld by the beloved Apostle.

There, in "the Revelation of Jesus Christ sent and signified by His servant John,"⁶ we see the constitution of the universe, its laws and its relationships, just as we have beheld them manifestly reflected in the Perfect Man on Whom we have been looking. They are pictorially represented in the beloved Apostle's account of that "which was, and is, and shall be hereafter."⁷ Upon a throne central in the Universe, we see Him through Whom it was called into existence, manifested to His creatures in that Person of the Godhead Who was conjoined with that perfect humanity on which we have been dwelling. All through the eventful movements, the labours, the turmoil, the conflicts, which the Apostle looked upon, the presence of The Son of Man overseeing and overruling all, may be discerned. When the Apostle turned (he says) to "see the voice which spake to him," he beheld the seven golden candlesticks, and in the midst of them one like unto the Son of Man.⁸ Thus his vision

⁶ Appendix, Note AE.

⁷ The constancy of the vision through all time is again expressed in the statement that it proceeds from Him "who is, and was, and is to come," and in the description of Himself as the "Alpha and Omega, the beginning and the ending."

⁸ With respect to the symbolism by which the Son of Man is represented (Rev. i. 13-16), Archbishop Trench (*Com-*

opens. And the same Presence abides, Central and Supreme, all through those mighty and far-reaching movements which were afterwards described by him. From the Eternal Voice and Word, came the messages to the seven Churches. The book, sealed with seven seals, was in His right hand as He sat upon the throne; and He appeared as the Lord of all those movements and multitudes, symbolized so impressively by the Apostle—which appeared when the seals were opened. While, at the last, in the farthest prospect which this wondrous Unveiling has disclosed, He is beheld passing from the judgment-seat before which earth and all its interests have fled away—passing thence into the light of the heavenly city, and the blessedness which prevails therein.

In fact, at every crisis, through every movement described to us in this vision, He is present, ordering, overruling, all. And all the

mentary on the Epistles to the Seven Churches) remarks that “as compared with corresponding representations among the Greeks, the Hebrew symbolism requires to set forth, truly and fully, the religious idea of which it is intended to be the vehicle. How it could appear when it clothed itself in an outward form and shape, whether it would find favour and allowance at the bar of taste, as satisfying the conditions of beauty, this was quite a secondary consideration; indeed it may be confidently affirmed not to have been a consideration at all; for, indeed, with the one exception of the Cherubim, there was no intention that it should embody itself there, but rather that it should remain ever and only a purely mental conception, the unembodied sign of an idea.”

multitudes by which He is surrounded, are ever looking and moving towards Him, that so with Him, they might share in that Blessedness of God which He so plainly showed was the great end for which they were created.⁹ In countless varieties they are manifest in the vision, as we might expect when we remember the manifold developments of life which we beheld reflected in that embodied revelation we have looked on. How unlike are the elders to the four living ones, and both to the seven ever-burning spirits, and all these to the hundred and forty-four thousand, and to the angelic armies which go forth, under their Divine chieftain, conquering and still to conquer. Yet amidst this variety, how perfect is the unity of aim and purpose on which all are seen to be intent, and by which they are inspired. All those spirits are evidently moved by one impulse carrying them to the Centre of their being. With one pulsation of love and loyalty to God, those mighty hearts are beating; and, though in different voices, it is one anthem which they sing before the throne.¹

⁹ See Lecture II. This fulfilment of the end of existence, this attainment of the highest good, is expressed in the words, "And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

¹ "I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was

This indeed is one of the chief distinctions of the Apostle's vision, that it distinctly manifests the closely linked connexions of the immortal races with each other. There, in the celestial world which St. John depicted, we see those connexions perfectly developed. In the mutual dependence of one member on another, in the willing subordination of the lowlier to the more exalted according to the place appointed for each one—we see the very perfection of those social bonds which “The Truth as it is in Jesus” represents as one of the means of spiritual advancement.² The rank of the four and twenty elders, and their orderly places round about the Throne; the positions of the four living ones; their special offices according to their several distinctions; then the order of the hosts of the redeemed, in their ever-widening circles round the same centre—all agree with those notices of the celestial city at the close of the Apostolic vision, where we are told “it lieth four square,” and has its appointed guardians at each of its twelve gates—in repre-

ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

² See Lecture II.

senting this spiritual order, and the life which is ever moving and active in the midst of it, as distinguished by its perfect regularity, its harmonious conformity to law. Moreover that entire subservience of the material creation, the absolute subjection of "things" to "powers," which the Son of Man made known as another of the means of immortal progress, is plainly depicted in the Apostle's Revelation. Most impressively is it even forced on our attention by the symbols which show how the laws of the material creation are applied, its substances used and moulded, by the will of those of whom it was meant to be the mere vehicles and instruments.³

Then again the widely spreading movements of the Apocalyptic Vision are implicated with our life and movements upon earth, and are working with those going forward here, for the welfare of all

* "In order to fulfil what must be looked upon as the final intent of all existence, two things manifestly are wanted, and one as truly as the other; viz. Nature and the Supernatural, an invariable, scientific order, and a pliant submission of that order to the sovereignty and uses of wills, human and divine, without any infringement of its constancy. For, if nature were to be violated and tossed about by capricious overturnings of her laws, there would be an end of all confidence, and exact intelligence. And if it could not be used, or set in new conjunctions, by God and His children, it would be a wall, a catacomb, and nothing more. And yet this latter is the world of scientific naturalism—a world that might well enough answer for the housing of manikins, but not for the exercise of living men."—Dr. Bushnell's *Nature and the Supernatural*.

who are holding their places in the Order which is centred round the Throne. That vast and wondrous Revelation upon which St. John, like the Seers before him, was privileged to look—was not beheld as if it opened out in a gorgeous spectacle far away from and above him; but he saw it in closest connexion, involved and blended, with the circumstances amidst which he was then living. Mandates from the Throne, issued by the Son of Man, and messengers bearing them, were continually carrying forward and discharging a “vocation and ministry” which was concerned with the advancement of the Divine Kingdom upon earth. The four “living creatures” whom the Apostle saw, were described by Ezekiel as “going straight onward, running and returning,” upon commissions which were discharged amidst the nations and families of men.⁴ The prophet also tells us that the

⁴ In the writings of the prophets, and especially of Isaiah, Ezekiel, Daniel, and Zechariah, as well as in earlier portions of the Old Testament (e. g. Gen. xxviii., Exod. xxiv., 1 Kings xxii.), we find the main features of the Apocalyptic imagery. That is to say, the Revealing Word who disclosed these visions to the Apostle, and the Inspiring Spirit who moved him to record them (Archdeacon Lee *On Inspiration*, p. 30), have always employed the same instruments in conveying their disclosures. This continuity of purpose, which is recognized by the assailants of the canonicity of the Book in their charges against it of Hebraizing, &c., is brought out still more clearly by St. John's use of the very words and turns of phrase that had been used by the earlier seers (see Bishop Wordsworth *On the Apocalypse*, pp. 189, 276, 472), and it strikingly marks the fitness of his revelations for their purpose.

“high and dreadful wheels” in which “the spirit of the living creatures” was, and which symbolized the widest intelligence, as well as power that is irresistible—for it is said they were “full of eyes within and without”—took their circuits amidst the very movements in which the seer and his fellow-exiles, as afterwards the Apostle and his companions, were at that time busied. And it was from the midst of the ineffable glory, in utterances spoken by Him Who sitteth above all, that the prophets received their commissions; that the messages were delivered to the seven churches; and that their instructions were conveyed to the “strong angels” who are exercising their ministries of guardianship, or of retribution upon earth.⁵

Thus it was, and in the same vision which the ancient seers looked upon, that St. John saw our world entering into the vast and glorious symmetry of the Divine Kingdom, and heard the far-resounding

⁵ See Lecture III. “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” . . . “And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.”

harmonies of that kingdom, chiming in with those which fall on mortal ears. And then those powers of mischief and misrule, which would spoil its symmetry, and by which its harmonies are troubled, were pictured before him, moving around the Divine Order, and within it, too, in all their fell activity, but moving everywhere under the control of that irresistible and benignant Will by which all things are ruled. The Apostle saw the armies of heaven led by their Divine Chieftain, ever going forth, "conquering and to conquer," throughout those regions of darkness and confusion.⁶ In their irresistibly victorious advance, he beheld them warring against every agency of wrong and falsehood, by which the celestial harmonies are marred, and heaven's blessedness perturbed. They "cast the beast," and with him "the false prophet that wrought deceitful wonders" in his service, "into the abyss;" and they laid an arrest on the "old serpent" by whom those evil beings were inspired, and bound him in the same ignominious captivity. Thus were the overthrow and defeat, and the final subjection, of all the

⁶ "And I saw heaven opened, and behold, a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And out of His mouth goeth a sharp sword, and with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God." And He hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords."

causes of human suffering and humiliation represented to the Apostle; and by him they were set forward for man's encouragement amidst the toils which often look so hopeless, and the efforts that are apparently frustrated. And then, finally, he listened to, and with lofty exultation he re-echoed, the proclamations of victory as they came to him from afar, when he at length beheld the Kingdom of Heaven fully come; the celestial city descending from heaven upon earth, and appearing in its finished completeness amidst the confusions of man's affairs, the mystical number of its occupants having been made up according to the Eternal purposes of God.⁷

Yes, all that we have seen embodied and hence declared, in Him Who is "The Truth," is also beheld in this "Revelation of Jesus Christ."⁸ The Divine Order as "it was, and is, and is to come," is symbolically written in the Apostle's vision, just as it was openly seen in His habits and demeanour. And in some measure it has been manifested to every saint of God, as well as to those whom He has gifted with special insight into the constitution of His Kingdom. The wisest and loftiest amongst them

⁷ "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. . . . And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

⁸ Appendix, Note AF.

have joined with the simplest and most humble, in testifying, with varying degrees of meaning according to the measure of their various capacities—in so testifying that Jesus is the world's Life and Light, that all phases of truth may be discerned in Him, and that with all of them He is identified. All things are gathered up in the Son of Man. And the recognition of this fact in its amplest significance should now be earnestly commended to the Church. It is necessary for the invigoration of its weakness, for the harmonizing of its distracting strife, for the healing of its enfeebling corruptions. Thus let us think of Him, and set Him forth in His greatest, strongest, loftiest, and most majestic attributes; and not in one department only of His work, or in one period only of His ministry, or in only one aspect of His excellent greatness, but in all of them, for “He is all, and in all.”⁹

Our conviction of this truth, and our living con-

⁹ Col. iii. 11; and ii. 9. Professor Lightfoot, in his Commentary on the latter passage, thus expounds it: “In Christ dwells the whole pleroma, the entire fulness of the Godhead; whereas they (the false teachers) represent it to you as dispersed among several spiritual agencies. Christ is the one fountain-head of all spiritual life, whereas they teach you to seek it in communion with inferior creatures. . . . An absolute and unique position is claimed for Him, because in Him resides ‘all the pleroma,’ i. e. the full complement, the aggregate of the Divine attributes, virtues, energies. This is another way of expressing the fact that He is the Logos, for the Logos is the synthesis of all the various revelations, in and by which God manifests Himself, whether in the kingdom of nature, or in the kingdom of grace.”

sciousness of its reality, is continually heightening, and we see it in increasingly momentous relation with all parts of our existence. And now, in conclusion, I would ask, Does it not throw an interpreting and also an assuring light upon the agencies through which we have ascertained it? We have made our way securely to this great Reality from facts that are evidently before us in this place and hour. Nothing more has been assumed except the existence of the Church as an ancient society, which has claims on our deference, and the general historical veracity of the four gospels, as the voucher of those claims, and their interpreter.¹ Through this Society, and this Book, we have seen the very Truth of Life, as it was embodied and expressed in the "reasonable soul and human flesh" of ONE, before whom we find ourselves compelled to bow most humbly in our loftiest moods. Light has increased as we have looked on His disclosures. It has brightened around us at each step as we advanced. Every fresh principle and object as it came into view, has

¹ We take up the Life of Christ in the four gospels in a very different mood from that in which we might examine any other volume floating about loosely in the world, under whatever chance guardianship might happen to take charge of it. This has not so come into our hands. It has been presented to us as the declaration and the charter of a Society: it has a connected line of sponsors and guardians; and all the credit which belongs to them must be admitted and borne in mind, as a reason for our heedful attention to its statements.

been unfolded in the harmony which betokens truth, and in accordance with the expectations that had been previously awakened. In the backward light which each stage of our progress casts on the preceding, and in the nature of each successive vision, we have found an evidence of reality, over and above the direct vouchers by which they were guaranteed.² And I ask, Is it not in that light, which flows out on all sides from Jesus of Nazareth, that we see what is the Church's true character, and why we must receive the Bible as inspired? We may well ask, Can mere human agencies have furnished us with these perceptions? And especially may we emphasize this question when we remember that the sacred writers simply present themselves as witnesses to facts; and that, beyond the intrinsic evidence of what they have recorded, He on whom we have been looking, Himself puts His authenticating seal and sanction on their claims to Divine Authority.

Thus our convictions respecting the Church and the Bible grow and strengthen.³ Does not this fact suggest the method in which those con-

² *Reasons of Faith*, p. 46—48.

³ "Light increases where love and trust are in constant exercise. 'He that loveth, knoweth' God; and only through love, and the trustful obedience which love inspires, can He be known, as He has been revealed. That affectionate loyalty on which you must acknowledge He has such claims, and the patient trust He may demand from you, is, as you see, necessary for the effective removal of your perplexities. Yes; and more,

victions should be commended to mankind, since this deep reverence is, and can only be, rendered to those Divine Organs in the light of the knowledge which is conveyed by them? In other words, in order that this knowledge may be obtained, must we not at first be content to use these agencies in a lower than their true character, and simply as witnesses for which attention may be claimed? Then afterwards, after men have gone by their means into the presence of Jesus Christ, and realized their place in the supernatural world of which He is the Head, we may expect them to see clearly the glories of our Divine Fellowship, and rightly understand the Volume which it puts into our hands.

I think the experience of every Christian man will enable him to perceive and enter into the importance of this principle.⁴ Nevertheless, obvious as its truth and its importance are, it has certainly not been kept in view by many of our teachers; and, in this fact, we perceive one of the main causes of prevailing unbelief. The inconsiderate, we might almost say the idolatrous, than this is needful. I have reminded you of the agency of the Spirit in His Church. His enlightening, strengthening help must also be sought by us—and if earnestly sought it will be surely found—in order that our eyes may be opened to look on the prospects that are around us, and that we may be strengthened in going along the narrow upward way which ‘leadeth unto life.’—*Ibid.* p. 204.

⁴ Appendix, Note AG.

language which is used by many Christian men about the Church and the Bible, has had the effect of obscuring Christ Himself, as well as His words and works, and of hiding from our brethren's view the glories of His kingdom. Instead of putting forward these Instruments, first of all, in their simply instrumental character, many demand, at the very outset, that homage for them which cannot be duly rendered till many of their purposes are served; till they have, in fact, placed a man above themselves, and brought him into living intercourse with those supernatural realities about which they were given to furnish information. Thence, and only thence, from what we may call a position of approximate belief, can he understand and appreciate these Revealing Organs, just as he can only fully understand, and with perfect effectiveness employ, the instruments of scientific research after he has already fruitfully used them in actual investigation. What they have already made known, enables him to understand their capabilities more clearly, as well as their defects and incapacities, and so guides him in employing them more usefully. It is thus also in respect of the instruments of revelation.⁵ We must trust-

⁵ This principle was expounded by St. Augustine in his memorable axiom, "Crede ut intelligas. Intellectus enim merces est fidei." So Pascal also declared the same truth, when he said "As it is the purpose of God to be visible to those who search for Him with all their hearts, and concealed from those who are disposed to shun Him, He so orders His communications with man-

fully accept them from those who have claims upon our trust, before we can fully appreciate their information and their lessons. When men have got a firm position among supernatural realities, then, and not before—not until they have actually stood in the full light of the heavenly disclosures—will they see how justly we call the Scriptures of the Old and New Testament the Holy Bible, the very Utterance of God; and how truly we say also of the Church that it is His Dwelling-place on earth, and that for us it is none other than the Gate of heaven.

In this, as in all other matters, we must believe, with a reasonable faith, in order that we may understand, and with fuller understanding, such faith is recompensed. And one of the first steps is an acknowledgment which may surely be demanded, of the claims of Jesus to men's reverent attention, and then a recognition of the Truth as it is seen in Him.⁶ Here is the introduction to genuine belief; the opening way to that position whence the supernatural may be discerned in its ever heightening and enlarging gloriousness.

kind that the signs of them are plain to those who seek Him, and obscure to those who do not seek Him."

⁶ Was not this truth expressed in our Lord's words to Nathaniel when He said, "Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And He said unto him, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Through the "reasonable soul and human flesh" of the perfect Man, the higher nature will be discerned; we shall see that He is as truly "equal to the Father as touching His Godhead" as He is "inferior to the Father as touching His manhood." So we livingly possess ourselves of the great central Verity which is indeed "necessary to our salvation," here and hereafter, from error, and from its disastrous consequence. And we "believe rightly," who ~~we~~ are, and whence we came, and why we are here, and whither we are going.

In this path from doubt and unbelief, we find the true highway to the most illustrious victories of faith, and to its highest usefulness. Yea, we see here the condition on which it will achieve the world's illumination. It is written, "God be merciful unto us, and bless us, and show us the light of His countenance"—the great Light which shines from the Divine glory as it is seen in the Person of the Eternal Son. And the more lovingly and thoughtfully, and the more obediently, His servants walk with Him, the more will that Light of His countenance shine upon their souls. Then reflected from them, in fuller and richer brightness, through the spheres in which they live and work for Him, God's "way will at length be made known throughout the earth, and His saving health among all nations."

APPENDIX.

NOTE A.

THE question, 'When was Christ's "reasonable soul" first distinctly conscious of the indwelling with it of The Eternal Word'—cannot be put aside with the answer that it trenches on a mystery with which we have no concern. But little consideration is needed to show that it is of the greatest and most practical importance. In fact, the power of Our Lord's Human Life as a perfect embodiment of the Divine Will, depends upon the answer it may receive. For certainly, if, from the beginning, such a consciousness was present in His "reasonable soul," we can hardly wonder if men ask, 'Was not His rather a fictitious than an actual human life?' Nor can it be denied that such a question is naturally suggested by much of the language which, in anxious jealousy for the truth of His Divine Nature, is used upon this subject, by writers of the highest repute and authority.

Thus, e.g., Dr. Liddon says that "Christ's Manhood is not unreal because it is impersonal; because in Him the place of any created individuality at the root of thought and feeling and will, is supplied by the Person of the Eternal Word, who has wrapped around His Being a created nature, through which, in its unmutated perfection, He acts upon humankind." So again, Dr. Newman writes: "He came into the world, not in the clouds of heaven, but born into it, born of a woman; He, the Son

of Mary, and she (if it may be said,) the mother of God. Thus He came, selecting and setting apart for Himself the elements of body and soul; then, uniting them to Himself from their first origin of existence, pervading them, hallowing them by His own Divinity, spiritualizing them, and filling them with light and purity, the while they continued to be human, and for a time mortal and exposed to infirmity. And, as they grew from day to day in their holy union, His Eternal Essence still was one with them, exalting them, acting in them, manifesting Itself through them, so that He was truly God and Man, One Person,—as we are soul and body, yet one man, so truly God and man are not two, but one Christ.”—Surely such language, if it conveys any distinct thought at all, impairs our belief in the perfect integrity of our Lord’s “human flesh,” and “reasonable soul.” And indeed Dr. Newman seems conscious of this, for he adds: “Such are the terms in which we are constrained to speak of our Lord and Saviour, by the craftiness of His enemies and our own infirmity; and we entreat His leave to do so. We entreat His leave, not as if forgetting that a reverent silence is best on so sacred a subject; but, when evil men and seducers abound on every side, and our own apprehensions of the truth are dull . . . we may say ‘Is there not a cause’?”

Similar language occurs in Wilberforce’s valuable *Treatise on the Incarnation*. Does not the supposed necessity of using it, result from neglecting the expressiveness of the statement;—“In the Image of God,” i. e. after the Likeness of the Eternal Word, “made He man”? Was not the human nature of our Lord, miraculously conceived as it was in the Virgin’s womb, just such an incarnation of the Divine Image as was seen in Adam, and indeed in all unfallen natures? We know that with all such natures The Son dwells in that close fellowship which is described so expressively in the discourses recorded by St. John. And of this fellowship Jesus of Nazareth was ever conscious.

Yes, but He was also in such an intimate union with The Eternal Word, His human nature was so conjoined, though not "confused," with the Divine Substance, that, in a true and an expressive sense, the phrase may be permitted when it is said that, "He wrapped around His Being a created nature." Still the question recurs, 'Was that created nature conscious of the environment before the Voice from heaven miraculously attested it?' Certainly, He never before that period spoke of Himself as the Son of God. And may not the stress of His last agony as uttered in the cry, "Why hast Thou forsaken Me?" have been occasioned by a momentary doubt in the "reasonable soul" that, in this conviction of His Divine union, He might have been mistaken?

Very diffidently are these questions suggested by the writer, who is by no means unconscious of the reproaches to which they will expose him, from the adherents of a rigorous verbal orthodoxy. Nevertheless he encounters this liability unanxiously, in the belief that they may help to convey a more living sense of the sympathising brotherhood of the Redeemer.—Cp. *Son of Man*, &c. Appendix, p. 257.

NOTE B.

THIS view of Christ as embodying in His Life, and thus reflecting and setting forth, the very truth of existence, so that He was ἡ ἀλήθεια (ἀλήθεια opposed not to ψεῦδος, but to σκιά, or ὑπόδειγμα)—is further affirmed in the declarations wherein He spoke of Himself as the true Light, the true Bread, the true Vine, ἀληθινὸς in all such cases meaning that which perfectly fulfils its own idea, as compared with all partial realizations of the same. "He is the recapitulation of all in heaven and earth," says Bishop Andréwæ, using a word which was often used in this sense by Irenæus. Dorner (*Lehre von der Person Christi*, E.T.)

gives several examples of this use in Irenæus' writings. "His course of thought," says Dorner, "is, that Christ came not only to bring man back to his former condition, but to set aside that which contradicts its idea: a work which He could not accomplish unless He recapitulated humanity in Himself. He not merely summed up in Himself the 'longa hominum expositio' laden with sin, but also completed and set forth humanity in its purity. 'Omnia recapitulans (Christus) recapitulatus est;' summing up all in Himself, Christ is set forth as the summed up unity. . . . Humanity is brought to Christ as its κεφαλή, and so to a realization of its ideal commencement."—(Dorner, vol. i. p. 466. E.T.) This view also appears in Origen's account of The Logos, "Who," he says, "appropriated to Himself that intelligence which had always persevered in the original unity. . . . In truth the soul's original destination was to surrender itself wholly to The Logos, and, by virtue of its communion with Him, to live wholly in the Divine element. Now that which in the case of other souls is found to be true only in the highest moments of the inner life—namely, that they pass wholly into union with the Divine Logos . . . was," in the case of the "reasonable soul" of Christ's human nature, "a continuous and uninterrupted act, so that its entire life rose to the communion with the Logos. It became altogether deified."—See Neander, *Church History*, vol. ii. p. 376. E.T.

These statements are well gathered up by Lange (*Life of Christ*, p. 84, E.T.), when he speaks of "Him appearing with the power of eternity in the midst of time, and as being thus the complete realization of every Divine Ideal. . . . When we view His humanity, and see how it is one with its ideal, illuminated by the thought of God, and thus a reflection of the whole world, He appears also as the great Symbol. He is in this relation the pure image of God, and therefore the Light of the world; the key which unlocks the spiritual riches of heaven, of mankind, and of nature, the Centre of all symbols." Or, as another

writer has remarked, "It is the grandeur of His character which constitutes the chief power of His ministry, not His miracles or teachings, apart from His character. Miracles were useful at the time to arrest attention, and His doctrine is useful at all times as the highest revelation of truth possible in speech. But the greatest truth of the Gospel, notwithstanding, is Christ Himself;—a human body become the Organ of the Divine Nature, and revealing, under the conditions of an earthly life, the glory of God!"

NOTE C.

OUR researches into the history of thought are constantly reminding us that well-nigh every form of modern speculation has been anticipated by earlier thinkers (Prof. Archer Butler's *Ancient Philosophy*, vol. ii. p. 365). Philosophy is ever returning upon its path; and so, with one exception, the Atheistic theories of modern times are but the reproduction of those which had currency among the ancients. For only as a Theory can the Creed of Atheism be regarded. The absolute affirmation, 'There is no God,' is impossible, since, as John Foster has shown with irresistible cogency (*Essays*, p. 45, Lond. 1841), one who is entitled to say this, claims for himself Divine Attributes. Of these theories, however, one is of modern origin, that viz. which deifies humanity itself, so that its adherents say that their "new gospel is, that the kingdom of man, and not the kingdom of heaven is at hand." "In the human race," says Strauss, "Behold the God-made-man! Behold the child of the visible virgin, and the invisible Father—that is, of matter and of mind! Behold the Saviour, the Redeemer, the Sinless One! Behold him who dies, who is raised again, who mounts into the heavens! Believe in this Christ! In His death, His resurrection, man is justi-

fied before God!" This is his version of Hegel's philosophy. And why may not Christian men use it as a testimony to Jesus of Nazareth, when he is seen, as we are now regarding Him? Looking on Him as "The Recapitulation of all things in heaven and earth," the deification of man is indeed beheld.

NOTE D.

IN Dr. Whewell's *Bridgewater Treatise* there are some important remarks in explanation of the fact, that many men of high mathematical and scientific reputations have rested in the laws of nature "as ultimate and all-sufficient principles, without seeing in them any evidence of their having been *selected* and *ordained*; and thus without ascending from the contemplation of the universe to the thought of an Intelligent Ruler." This enormous error is not chargeable, he has shown, on the great discoverers of Nature's laws: they, with scarcely an exception, have been as much distinguished by their devoutness as by their sagacity—but on those who, assuming the truth of these laws, are employed in developing the consequences to which they lead. "Such persons," says Dr. Whewell, "by assuming perpetually the existing laws as the basis of their reasoning, without question or doubt, and by employing such language that these laws can be expressed in the simplest and briefest form, are led to think and believe as if these laws were necessarily and inevitably what they are." Under the influence of this notion, such an one may come "to substitute for the Deity certain axioms and first principles as the cause of all. And the follower of Newton may run into the error, with which he is sometimes charged, of thrusting some mechanic cause in the place of God, if he do not raise his views, as

his master did, to some higher cause, to some source of all forces, laws, and principles." But, "the philosophers who have looked upwards as well as downwards, to the unknown as well as to the known, to ulterior as well as proximate principles," have never, in this manner, put the statutes of the universe in the place of its Sovereign, but "have perpetually extended their views forward, beyond mere material laws and causes, to a First Cause of the moral and material world, to which each advance in philosophy might bring them nearer, though its highest attributes must probably ever remain indefinitely beyond their reach." And of Newton especially we are told, that, "it never appeared to him, as it may have appeared to some mathematicians who have employed themselves on his discoveries, that the general law was an ultimate and sufficient principle; that the point to which he had hung his chain of deduction was the highest point in the universe."

NOTE E.

WE lose much of this impression, and suffer many losses besides by our long continued neglect of the Life in Nazareth. As I have said elsewhere, "Much thought upon the subject emboldens me to ask, whether it is indeed true, as most commentators of the gospel history affirm, that this portion of Christ's earthly existence is 'marked by absolute obscurity,' and has been 'studiously withdrawn from human observation.' Why should the reserve of the Evangelists be regarded as tantamount to the prohibition of inquiry in this instance, when it is not so regarded with respect to many occasions in the later period of Christ's ministry, where interpreters do not hesitate to fill up, and illuminate, from extraneous sources, that which has been only briefly set forth in the inspired

record? Facts which illustrate the period in question are within our reach, and we have not been forbidden to ascertain and examine them. . . . Now, this being the case, ought not those facts to have their due attention, and indeed is not such attention to them necessary, in order to complete our view of Christ's fulfilment of the mission for which He came into the world?"—*Son of Man*, p. vi.

One can hardly imagine any other than an assenting answer to this question. And this assent justifies every careful effort to remove that veil of reserve which has been so wisely drawn over this, as over many later, portions of the Gospel History (where a similar removal is attempted by every commentator), so that, as nearly as possible, we too may see our Lord as He was actually seen by those who 'compained with Him' in the earlier days of His earthly course. Our negligence in this regard inflicts on us a great loss in our consequent ignorance of many lessons which were impressively taught during that period, and even more in our unconsciousness of His sympathy with the trials of the lonely and neglected. Neither do the events of His public life come out with that fulness and force of instruction which belong to them, when they are recognised as an intenser expression of what had already happened. And, over and above these losses, our neglect of this period has left it open for conjectures of a very painful character. These are repeated—without approval, however—in Keim's *Geschichte Jesus v. Nazara*. I made acquaintance with this book some years ago, before it was accessible as I understand it now is, in an English translation. And from what I remember of the blasphemous indecency of some of the conjectures, which the author enumerates, my impression is that it had better have been left in the comparative darkness of another language, and the more so as the style in which it is written is marked by singular obscurity and ruggedness.

NOTE F.

OUR Lord frequently spoke of the Second Person of the Trinity, as in His memorable declaration to Nicodemus of God's Love in the salvation of mankind, John iii. 16—18. Cp. also John ix. 35. In fact so did the existence, and redeeming work, of The Eternal Son, pervade the theology of that period, that it was impossible to speak on a religious subject, or join in an act of worship, without such an allusion. After His baptism, He applied the Divine Title to Himself. Matthew xxvii. 43, John x. 36. "Son of Man," and "The Christ," were His habitual designations. But, as we learn from these passages, He sometimes claimed the higher title in such a manner, and so spoke of Himself on other occasions, as to evoke from His disciples homage *which He never rejected*. During His earthly ministry, their "eyes were holden" so that they could not see His Divine Nature; but, as has been remarked,¹ and the remark is worthy of special notice, "all the Apostles of the Lord appear to have changed their mode of speaking of Him after they had witnessed His resurrection and ascension. Before, they seem to have been in some measure of doubt as to His divine character; they had a great reverence for Him, yet they had not realized that He was verily 'the Son of God;' but, after witnessing those two superhuman events, they could no longer hesitate to recognize Him as, beyond all doubt, Divine."

NOTE G.

COLLECT the passages in which the agency of the Holy Spirit is described in the O.T., and evidence of the asser-

¹ REV. S. JENNER, in an interesting pamphlet entitled *Whom do Christians now worship?* (Longmans, 1877.)

tion that, in all His "offices," (as Quickener, Micah iii. 8; Inspirer, Numb. xiv. 2; Teacher, Neh. ix. 20; Guide, Numb. xiv. 24;) His work was carried forward under the "Ancient Dispensation," as truly as under the New—will immediately appear. His operations were not indeed seen, in all their fulness, until the ministry of Jesus was ended. Cp. Archd. Hare's *Mission of the Comforter*, Note H. But they were always the same in kind; and, since the human spirit, which is the sphere of His operations, is subject to laws as fixed as any which prevail in the material creation, so was the method of His supernatural working always in harmonious accord with them. They were "intimately fitted to the movements of the mind, and harmonized perfectly with its mechanism; just as perfectly as the creative influence harmonizes with the mechanism and movements of animal life." So it has been well said that "a crystal or gem that is being distilled and shaped in the secret depths of the world, is not shaped by laws as well understood as the 'Law of the Spirit of Life,' when it moulds the secret order and beauty of a soul." Nor could a greater service be rendered to practical theology than the production of a treatise on the principles of spiritual life, and of The Spirit's operations—in this view of them.

NOTE H.

THE sure connexion of intellectual insight with moral strength and purity, suggests the appeal, made in the lecture, to those who, as was said, "exhaust the resources of panegyric in speaking of Christ's excellence." For who can deny that "the most turbid clouds that darken the vision of reason, are those which interest, and fear, and ambition spread; and these the pure affections sweep away. . . . How often will a child, by mere force of unconsciousness and simplicity, penetrate to the centre of some great truth

with a startling ease and directness. And in this the greatness of genius is like the power of a child; it is as much moral, as intellectual; it arises—from emotions so distinct and earnest as to secure singleness of purpose, and vivacity of expression; from some absorbing reverence which disenthral the mind from lower passions, and gives it courage to be true. There is always a presumption that a pure-hearted will be a right-minded man" (Dr. J. Martineau's *Endeavours after the Christian Life*). If this be so, the openly avowed Creed of Jesus must be wholly exempted in the minds of all who acknowledge His goodness, from any feelings except those of reverential deference and respect.

NOTE I.

THOSE "rotund theologies" in which everything is given definitely in terms of reason, and which betray throughout an entire unconsciousness of the vastness and complications of the spiritual sphere of our existence, and of the darkness in which every disclosure shades away on all sides of us—are meant, by what we have called "Christianised deism," and an "attenuated Christianity." Undoubtedly they betray defectiveness of thought, for does not the worship, even the language, of every nation confess that heights and depths come into human view which those systems never contemplate. Above all, they involve a fundamental misapprehension of the Tri-Unity of the Godhead, never rising above Arian, or at most Sabellian conceptions. An intelligent recognition of Three Persons in the Godhead implies wider, deeper views; as these again call for such representations as the Divine Existence. "That great being," says Goethe, (*Gespräche mit Eckermann*), "Whom we name the Deity, manifests Himself not only in

man, but in a rich and powerful nature, and in mighty world events. And hence a representation of Him framed from human qualities cannot be adequate; and the thoughtful observer will soon come to imperfections and contradictions, which will drive him to doubt, nay, even to despair."—It is certainly not possible to recognise Jesus as The Truth without feeling all such representations of God and of the Universe, condemned. He was ever conscious, sometimes evidently painfully conscious, of that vastness and inscrutability of the spiritual system for which indeed we are prepared, when we thoughtfully meditate on the material world. And He always presented the restoring scheme in manifest congruity with that vastness, "providing a salvation as strong as men's sin, and as long and lasting as the run of their immortality. He is able thus to 'save unto the uttermost.' Powers of endless life though we be, falling principalities, wandering stars shooting downward in the precipitation of evil, He is able to bring us off, re-establish our dismantled eternities, and set us in the peace and confidence of an eternal righteousness."

NOTE J.

"ANCIENT philosophy had its infinite speculations on the *summum bonum*. 'They are a kind of Theology for the Pagans,' says Lord Bacon. (*De Aug. Scient.*, vii. 1.) Augustine quotes Varro as remarking that in his time there were 288 opinions on the *summum bonum*. Here is that of the sententious and meditative Asaph: 'As for me, nearness to God to me is good.' This high and distinctively Christian element of the spiritual ideal is brought out in the Psalms as in no other book of devotion."—Bishop Alexander's *Bampton Lectures*.

NOTE K.

THIS surely is Christ's teaching respecting the sovereign good for which man was made and meant. Yet how generally is it neglected by our ignoble adoption of that maxim that "happiness" (what comes by "hap") "good fortune," (fors=luck,) is man's end and aim. "Nay, not so," says Carlyle, with prophetic fervour, "blessedness is greater than happiness! . . . Was it not," he asks, "to preach this truth that man can do without happiness, and instead thereof must find blessedness, that sages and martyrs, the poet and priest, in all time, have spoken and suffered, bearing testimony, through life and through death, of the God-like that is in man, and that in the God-like only, has he strength and freedom? . . . We construct our theory of human duties, not on any Greatest Nobleness principle never so mistaken, but on a Greatest Happiness principle. Now this is all a modern affair; belongs not to the old heroic times, but to these dastard new times! Happiness our being's 'end and aim'—all that very paltry speculation is at bottom, if we will count, not yet two centuries old in the world. The only happiness a brave man ever troubled himself with asking much about, was happiness enough to get his work done."

• We ought to be thankful for what may be called this prophetic testimony. And yet, while it renders us the service of teaching neglected truth, it gives no effective help. Vague is it, and unpractical; only serviceable when it leads us to turn from the world's baseness to Him who says, "Share My peace; not the lifeless torpor, and selfish quiet, and luxurious ease, which the world offers, but "rest in God." "Enter into My joy." This is that "strong music of the soul, which ne'er was given, save to the pure, and in the purest hour." Of one who listens to it, it has been well said, that, "When you look upon the sacrifices and struggles of such an one, his losses, repentances, self-mortifica-

tions, works, and warfares, does it seem to you that he is growing miserable under them? Do you not see how his consciousness rises in elevation, as he clears himself of his humiliating bondage; how his soul finds springs of joy opening in herself, as the good of condition falls off and perishes; how every loss disencumbers him; how every toil, and fasting, and fight, as it clears him more of the notion or thought of happiness, lifts him into a joy as much more ennobled as it is more sovereign? Nay, you can hardly look on, as you see him fight his holy purpose through, without being kindled and exalted in feeling yourself by the sublimity of his warfare. But, exactly this is the true conception of the sacrifices required in the Christian life. They are all required to emancipate the soul, and raise it above its servile dependence on condition. They are losses of mere happiness, and for just that reason they are preparations of joy."

NOTE L.

BISHOP TEMPLE (*Essays and Reviews*, p. 17) says, "It is in the history of Rome, rather than in the Bible, that we find our models and precepts of political duty, and especially of the duty of patriotism. St. Paul bids us follow 'whatsoever things are lovely, whatsoever things are of good report.' But, except through such general appeals to natural feeling, it would be difficult to prove from the New Testament that cowardice is not only disgraceful but sinful, and that love of our country is an exalted duty of humanity." One is almost provoked to retort, 'Nor are there in the Bible any injunctions against gambling, or suicide, or murder of parents.' Such statements arise from intentness on the mere words of the Book, if not from a Gnostic separation of the New Testament from the Old. When the life

described in it is realized in all its fulness, injunctions to patriotism may be discerned on every page. And it may be added that, implicitly, our Lord enforced the duty with special emphasis. For although He always held Himself aloof from the insurgent parties of His day, He chose one of His Apostles from those very parties. Simon the Zealot was "numbered with the Twelve."

NOTE M.

THIS view of the "royal law" (*νόμος βασιλικός*) follows from a true apprehension of the nature of Christian love. So far from being like the mere indolent good nature with which it is sometimes confused, it is a quality always energetic, and often wearing an aspect even of severity, as it actively implicates itself with the sorrows of others, and assumes the burden of their afflictions. It is not fulfilled by one who obeys the mere impulses of even genuine benevolence. One does not "love his neighbour as himself" unless he considers, as well as commiserates, the afflicted (Psalm xli. 1). It requires him to go by an effort, which may be often very painful, out of his own circumstances into theirs: he must put himself into the place of the anxious and sorrowing, of the ignorant and the perplexed. He must dwell on their condition until he feels almost as they themselves are feeling. And in this fact we have a sufficient answer to Gibbon's memorable sneer, when he said, "I have read this rule, 'Whatsoever ye would men should do unto you, do unto them,' in a moral treatise of Isocrates 400 years before the publication of the Gospel." Such a phrase indeed may have been uttered; but it never entered the heart of man to give that profound meaning to the maxim which it in reality expresses, and which was not only taught by Christ, but

embodied by Him in The Life which reveals man's archetypal constitution. For thus Augustine speaks of it in a remarkable passage quoted by Abp. Trench (*Hulsean Lectures*, p. 146), which reminds us of Cicero's "Non scripta, sed nata lex, quam non didicimus verum ex naturâ ipsâ arripuimus ad quam non docti, sed facti; non instituti sed imbuti sumus." Thus regarded we may number it among the "νόμοι ὑψίποδες οὐρανίαν δι' αἰθέρα τεκνωθέντες ὧν Ὀλυμπος πατὴρ μόνος."—Sophocles, *Œdip. Tyr.* 815.

NOTE N.

WE insist here on what we have described as the "naturalness with which Jesus moved amidst the materialism around Him"—with the more earnestness on account of what has been lately written on "Ascent through Illusion to the Truth," where at all events it *seems* as if illusion is regarded as equivalent to unreality. The slightest consideration, indeed, is enough to show that "after all," as Prof. Huxley, *Physical Basis of Life*, says, "we know nothing of this terrible matter, except as an indication of the unknown hypothetical state of our own consciousness." Or, as Dr. Whewell has observed, "The scene of nature is a picture without depth of substance, no less than the scene of art; and in the one case, as in the other, it is the mind which, by an act of its own, discovers that colour and shape denote distance and solidity. Most men are unconscious of this perpetual habit of reading the language of the external world, and translating as they read. The draughtsman, indeed, is compelled, for his purposes, to return back in thought from the solid bodies which he has inferred, to the shapes of surface which he really sees. He knows that there is a mask of theory over the whole face of nature, if it be

theory to infer more than we see. But other men unaware of this masquerade, hold it to be a fact that they see cubes and spheres, spacious apartments, and winding avenues. And these things are facts to them, because they are unconscious of the mental operation by which they have penetrated nature's disguise."—*Philosophy of Inductive Science*, vol. i. p. 42. What underlies this mask of nature, as it is here called, has been the subject of many hypotheses. Berkeley's Idealism, the Congeries of mathematical points of attractions and repulsion which Boscovich (*Theoria philosophiæ naturalis*) imagined, or, again, the notion of hard individual atoms—are instances. (Tait, *Recent Advances in Physical Science*, p. 17, remarks that "the so-called imponderables, heat, light, &c., are now known to be but varieties of what we call energy.") Nay it may even be that "life essentially consists in the continuous adjustments of relations within the organism, to relations within the environment." But whichever hypothesis we choose, makes no difference in the reality of the phenomenon, in the laws which govern it, or in its relation with ourselves. And not one of them will, in the least, help us to solve the problem of miracles, as is apparently imagined when it is intimated in the work referred to, that the "substantial" or physical element can be dispensed with in thinking of Christ's Resurrection. Let it be admitted that, in the sense of hard material atoms, there is no outward world. Yet still, material things, their relationships and laws, remain the same: they present the same difficulties in their miraculous manifestations, and are as intractable by ordinary methods. They are "things" in the same sense as on any other hypothesis; and "things," upon which higher than human "powers" must descend.

NOTE O.

WHEN Christ said, "After this manner (*οὕτως*) pray ye"—He laid down what may be called the ground-work plan of all prayer. How unlike is it to the impulsive, capricious, unworthy, tone of naturally prompted devotional utterances! And how completely is it exempt from the objections of those who ask, 'Can the movements that are going forward irresistibly at the bidding of inexorable law, be modified or set aside, can the laws of nature be suspended, or traversed—by man's petitionary supplications? Can The Omnipotent ever be moved by the prayers even of the best men, in His administration of the universe?'

For first it causes us to lose our own individual and selfish interests in thoughts of God's Fatherhood and Kingdom. Then it teaches us to say, 'Give us this day our daily bread; Forgive us our trespasses.' Having freed ourselves from selfish desires, and asking in our petitions for all others, as well as for ourselves, we are to seek conformity to the will which is everywhere working out its purposes, and to ask that our affections may be so ordered that we, and others through our means, may be made partakers of the Divine Blessedness. "After this manner," should our supplications be offered, in an exercise of confidence in God's wisdom, and of closest sympathy with all, near and far away, who are sharers in the existence, and the prospects, which have been given to ourselves. Now this view of prayer is wholly unlike that which is made the groundwork of cavilling objections, and it satisfies the strongest expressions as to the efficacy of Christian supplication, which have been anywhere uttered with authority. Such worship can never be offered vainly and uselessly. Nor is its advantage only found in its reflected influence upon the worshipper. He will always "receive effectually" the things which he has "asked for faithfully," after realising The Power Who

can bestow them, and, cordially exercising trust in His wisdom and benignity. How, or where, or in what manner and form, we do not know; and yet we are certain that "powers" acting upon "things," in conformity with these laws of our moral being, will then make those "things" more fruitful of our welfare than otherwise they would have been. Of which truth we have abundant illustrations and analogies in our commonest experience.

NOTE P.

IN Leibnitz's *Theodicée* we find the clearest statement—for after all it is a statement and not a vindication—of the origin of these evil agencies. He speaks of an infinity of forms of the universe existing in the "ideal region of the possibles," whereof God is "no more the author, than He is of mathematical abstractions, or of His own understanding." Then, by means of a vivid illustration, Leibnitz represents Him as embodying the best world existing in that ideal region, being that which envelopes the least of evil, while it secures the most of that good upon which His "*voluntas inclinatoria*" in creation, is exclusively set. Another and more "thinkable" suggestion is given, in what the writer will venture to call Dr. Bushnell's invaluable *Nature and the Supernatural*, chap. iv. After expounding his theory, he asks, "Is it any impeachment of God that He did not care to reign over an empire of stones? If He has deliberately set His children beyond that kind of control, that they may be governed by truth, reason, love, want, fear, and the like, acting through their consent, if we find them able to act even against the Will of God, as stones and vegetables cannot, what more is necessary to vindicate His goodness than to suggest that He has given them, possibly, a capacity to break allegiance, in order that there may be a meaning and a glory in allegiance, when they choose it?"

NOTE Q.

AN experience of more than thirty-five years in the more shaded paths of my calling, is all against the common system of largely using anodynes in ministering to the sorrowful and afflicted. Working, witnessing with The Paraclete, The Strengthener, and The Supporter (Archd. Hare's *Mission of the Comforter*, Note J.)—one seeks to inspire and arouse, rather than merely promise relief and compensation. This “tells on man’s nature more powerfully by a hundred times, than it would if you undertook to soften it, by showing what respect he would gain, how comfortable he would be, and how much easier in this than in any other calling of life. We do not want any such caresses in the name of duty. To let go self-indulgence, and try something stronger, is a call that draws us always when our heart is up for effort; nay, even nature loves heroic impulse, and oftentimes prefers the difficult.”

NOTE R.

ONCE and again, we have remarked that Christ’s Life during His public ministry was not different in kind from that which He had already lived, but was the same, though in an intenser expression of all by which it had been distinguished. This is specially true of the conflicts through which He passed. He had ever striven against “the contradiction of the sinners” who surrounded Him. In His earlier, as well as in His later, course, He had realised those prophetic descriptions which continually bring Him forward in a militant character, as champion and deliverer, clothed in “garments dyed in the blood of conflict,” “girding on His sword,” and “doing valiant things” in the cause of righteousness. All the occasions of strife

which beset Him in the years of His public ministry, were equally around Him in the years of His seclusion. We can see Him then in direct conflict with those agencies of evil, which may be called unconscious and mechanical, and also with those which have arisen, or which have been strengthened, through man's apathy and sluggishness. Against these He always placed Himself in strenuous opposition; and hence He was daily involved in conflicts which required the exercise of energetic resolution and decisive will, and which frequently demanded strong and courageous opposition. Nor was He less zealous, as man's champion and deliverer, with respect to evils which have been wilfully originated. Indeed from the very outset of His human life, those dark malignant powers which are ever working through all the world's agencies—opposed Him. And, in resisting them, He realized the symbol which represents Him on the white horse as Chief of the 'armies of heaven;' 'riding forth, in His majesty for the sake of truth and meekness,' while His 'right hand is teaching terrible things' to all who are opposing Him.

NOTE S.

In the language of the Schoolmen, The Creator may be regarded "as one with the creation, since He contains in Himself the primordial ideas, or archetypes, of what is formed."—*Joh. Scot. Erig.* Now chief among these fundamental principles is Love, marked always by that vicarious character which compels it to take upon itself the burdens and sorrows of its fellows. (Note M.) This was perfectly manifested by The Eternal Word, in Whom we see the highest manifestation ever witnessed, of that eternal self-devoting love wherewith the Father loveth all His creatures; which binds Him to them, and them to Him, and

which also unites them in Him to one another. We say the self-devoting love, for it is a Catholic doctrine that the "law of sacrifice is older than the fact of sin, and that the highest feeling demands sacrificial expression. "Video," says St. Augustine, in this very reference, "video quod et antea Pater dilexit nos, non solum antequam pro nobis Filius moreretur, sed antequam conderet mundum." *De Trinit.* xiii., 11. Such Love has ever been manifested by the Son in His ministries amongst the "dominions, principalities, and powers," of which He is the Chief; and still more emphatically in the restoring work which He undertook on man's behalf. Upon it the "reasonable soul" of our Lord's perfect humanity continually dwelt; and to its pattern He was so perfectly conformed that, alone among the sons of men, He was in perfect oneness with the Eternal Word. Language cannot express the closeness of this union; and yet it may be so contemplated that we see in Him a manifestation of the same principle which has its vicarious exercise in other worlds. It is true that we have no knowledge of any case similar to our own; still, when we fully grasp the conception that the universe is one place, framed of one material, fitted for the reception of analogous modes of life, and governed by one code of laws—the conjecture is almost necessarily suggested. And is it not encouraged by our Lord's words, "Other sheep I have which are not of this fold (*αὐλῆς*); them also I must bring, and there shall be one flock (*ποιμνῇ*), and one shepherd"?

NOTE T.

IN our view of that correlation of existence which represents man's earthly position and relations as blended, in perfect harmony, with those in the sphere outside our world—is implied the continuity of the Dispensation under which men have lived from the beginning: "as it was in

the beginning, is now, and ever shall be, world without end." Nor is there any question, however the fact is obscured in our popular theology, that the main principles of evangelical teaching have been known through all generations of mankind. Indeed this may be called a Catholic doctrine. Thus Justin Martyr speaks of Christianity as being contained in the Old Testament. *Dial. cum Tryph.* And Augustine (*Retract.*, lib. i. cap. 13) expressly says, "that which is now called the Christian Religion existed among the ancients, yea, even from the very commencement of the human race, until Christ came, after which date the true religion which already existed, began to be called Christian."

The same view is set forth by Hooker (*Ecc. Pol.* iii. 1) and Dean Field (*Treatise on the Church*, iii. 1), when they speak of the "Church as but One, continued from the first beginning of the world till the last end," and as being, both in the Old and New Testament, "the same in essence." Hence those objections which assail the Gospel on the ground of its upholding an "unjust dualism between the generations anterior and posterior to the Cross," and those again which speak of the "dualism which dominates the doctrine of redemption halfway upon the historic development of humanity," and of Christianity "breaking up human life into fragments, and dividing it into periods of character radically opposed"—are witnesses to the truth which they are assailing. They betoken an inner want, a deeply felt craving, which is seen to be perfectly satisfied by the Restoring Dispensation, when this is justly and comprehensively regarded.

NOTE U.

"THE condition of those purely abstract truths which constitute the higher metaphysics is, that they might (though no good purpose could be answered by doing so)

be expressed by algebraic or other arbitrary signs ; and in that form made to pass through the process of syllogistic reasoning ; certain conclusions being attained which must be assented to, independently of any reference to the actual constitution of human nature—or to that of other sentient beings. These abstractions stand parallel with the truths of pure mathematics. And it may be said of both, that the human mind masters them, comprehends and perceives their properties and relations, and feels that the materials of its cogitation lie all within its grasp, and are exposed to its inspection. To such abstractions the artificial methods of logic are applicable. . . .

“ Not so to our reasonings when the actual conformation of either the material world, or of the animal system, or of the mental, is the subject of inquiry. Logic may place in their true relative position things already known ; but it aids us not at all (the logic of syllogism) in the discovery of things unknown. Hence it follows, that if an inquiry, the ultimate facts of which relate to the agency and moral condition of man, be conducted in the method that is proper to pure abstractions, and if, as often as the argument demands it, new materials are brought in, unexamined, from the actual conformation of the human mind, very much may be taken for granted, and will flow in the stream of logical demonstration, which in itself is at least questionable, and which, whether true or false, should be stated as simple matter of fact, and by no means confounded with those unchangeable truths which would be what they are, though no such being as man existed. This error of method is as if a mathematician in calculating (for example) the necessary dimensions of a timber which, being supported at its two extremities, was to sustain a given weight, were, in carrying on the mathematical part of his reasoning, to assume the specific properties of timber as an invariable abstraction ; or were either to leave out of the process all consideration of the density, compressibility, and tenacity of oak, ash,

fir, elm, &c., or were to take certain facts of this sort upon vulgar report, and blend them with his calculations, without having experimentally informed himself of the physical constitution of the materials in question.”—*Introduction to Jonathan Edwards On the Will.*

Similar remarks are made by Dr. Hampden in his *Bampton Lectures*, p. 87. “Theology becoming a science founded on definitions, and being conceived to contain the first principles of all other sciences, was forced to have recourse to the analytical power of language, the only means of combining into one mass the various incongruous materials usurped into its system. Each term of language being significant of an indefinite number of particulars; and these particulars again, when denoted by words, being each significant of other particulars; language presents a medium of classification to an indefinite extent. But the very medium of classification thus presented, enabling the mind to combine things, independently of actual observation of facts with a view to such combination, imposes on us by the subtilty and facility of its application. We believe that we have combined real facts in nature, when we have only explored and marked connexions which our own minds have woven together.”

NOTE V.

THE supernatural reaches us in the Scriptures not supernaturally, but precisely in the same way in which all other matters, conveyed by document, reach the parties interested. . . . All the difficulty in the argument for Christianity proceeds from the refusal of the opponent to abide by the established conditions of documentary proof. This difficulty has been immeasurably enhanced by that fatal alliance between metaphysics and religion, which theologians have encouraged, and by the “*zelum religionis*

cœcum et immoderatum." In fact the ground-work of proof in science and history, and in theology, is the same. It is true that the method by which the facts and laws of the latter have been made known, has been supernaturally used; but in itself it is familiar, and the things it communicates, are identical in nature and form with other realities within our view. They may therefore claim a place in that great induction from which a complete knowledge of man's condition must be drawn. And so Professor Huxley (*Criticisms and Addresses*) has remarked, "If theology rests upon valid science and sound reasoning, then it appears to me that such theology will take its place as a part of science." What is science but a collection of results which have been obtained from an observation of realities? And, whatever its pretensions, is it not necessarily defective, unless every class of realities has been examined, and taken into its account? Besides, it manifestly needs the light, the knowledge and explanations, which revealed facts supply. Surely then, if its researches are conducted in the genuine philosophic spirit—instead of regarding these facts with jealous hostility, it should welcome them, and give them respectful and attentive consideration. "No real philosopher," says a great writer, "can long ignore the supernatural. Religion must take hold of philosophy, and set it to the study of her problems. All natural science will follow, setting itself in affinity with things supernatural. The philosophers are then baptized, in being simply inducted into a just conception of the one system of God." Cp. Lord Bacon's *De Aug. Scient.* lib. ix.

NOTE W.

BESIDES Archd. Freeman's *Principles of Divine Service*, the Rev. W. H. Johnstone's *Israel after the Flesh*, may be named

as an important source of valuable suggestions respecting our Lord's Church Life. In the chapter entitled the *Judaism of Jesus*, there are some exceedingly valuable remarks on our Lord's relation to the law, especially on His observance of the Fourth Commandment. Mr. Johnstone has shown, in detail, that "Jesus came to fulfil the law by inculcating perfect obedience to it. In almost every instance, when He rebuked the scribes, it was for nullifying the Law; while their charge against Him was, that He transgressed the traditions. And this contrast is the more remarkable, because, although they thought to convict Him of violating the Law, when He allowed His disciples to pluck corn on the sabbath, they failed. Jesus vindicated their conduct by a reference to the Law. His enemies were evidently baffled in their repeated attempts to make Him speak against Moses. At His trial before the Sanhedrim, His judges sought for legal proof, and found none. They were therefore obliged, as a last resource, to intimidate Pilate into condemning Him without the Law, which they dared not do on their own authority. Now is it at all intelligible, that they would have been so perplexed, if He had been heard to preach that any of the laws of Moses were to be abrogated? The subsequent conduct of His disciples fully proves that they, at any rate, had never understood their Master even to imply that He had put an end to the authority of Moses; for they went off into another direction of error, and, but for a special interference, would have bound the Levitical Law upon Gentiles. It is, however, clear, that in most of these cases, our Lord was led to exhibit His own perfect accordance with the Law, only because His enemies thought that He was preaching otherwise. There must have been, therefore, some reason for their so thinking; and I conceive it to have been His very pointedly insisting that individual spiritual religion was to be gathered, not from the Law, but from the Prophets."

In Isaac Taylor's *Spiritual Despotism*, also, there are valu-

able hints for deriving from the same source, instruction upon some of the most practical Church questions of our day. "If," he says, "the actual arrangements of the Jewish Church organization be adjudged altogether inapplicable to Christian countries in modern times, at least those general axioms upon which it was reared, must deserve regard; for it is impossible to admit the divine organization of this scheme, and at the same time to affirm that its fundamental principles are out of harmony with human nature, and not in any sense capable of extension from one people and age to another. What then were these rudiments of the Jewish Church polity? We assume that they may be reduced to the following articles: viz. (1.) The independence of the priests in relation to the people. (2.) Space and excitement for the sentiments of religious public spirit. (3.) A partition of religious influence between the hierarchy and some other party; or, as interpreted into a modern sense, a perfect liberty of animadversion upon clerical conduct, exercised by persons not of the clerical order. (4.) An effective independence of the clergy in relation to the civil power. And (5.) a reciprocal authority in the magistrate, exercised over the Church on occasions of manifest necessity. We are bold to conjecture that an ecclesiastical polity founded upon these conditions would at once secure a just and necessary authority to the ministers of religion, and preclude spiritual usurpations; that it would contain within itself the springs of periodic renovation, without which no system, how perfect soever in its original scheme, can float down the current of time; and that it would exert an effective and salutary influence, not merely like our present systems, over portions of the community; but over the whole; and would impart a religious character to public acts, both of the Legislature and the Administration."

NOTE X.

THE discoveries of science are not less expressive than the habits of the saints of God, and the words of Holy Scripture—as to the fact that our human community is joined on with others that resemble it in all the great essentials of existence. Nor will any reasonable man treat with off-hand contempt the belief that we are bound to realize that community of being, and destiny, and of occupation of which we are thus informed. In this, as in many like cases, the misrepresentation and misuse of the truth in question are the real grounds of the impatience which some manifest with respect to it. They confuse the habit we are speaking of, with the vague reveries of the enthusiast, or mystic, who looks to things unseen in mischievous neglect of their connexions and relationship with the visible things we are concerned with. That true and wise regard to the invisible world of which we speak, is disparaged, in some men's view, because others dream away their time and energies in fantastic visions of, not the real, but the imaginary scenes which they think they see around them. But surely, it is never right to turn away from wisdom, and especially from Divine Wisdom, because of human foolishness. And in this instance such a course is especially reprehensible; since it may be seen at once that the sense of the unseen which the spiritual man manifests, and which is one of the causes, and not a consequence, of his spirituality—has hardly anything in common with the dreamy contemplations of the mystic and enthusiast. Look at those whom Holy Scripture brings forward as living under the powers of the world behind the veil. Isaiah, and Ezekiel, and Daniel, St. Paul, and the Apostle John, expressly affirm that they saw things joined on to those which sense informs us of, and we know that in their devoted lives they were calmed and

helped, strengthened and ennobled by what they looked upon. It habitually enlarged their views of things; it interpreted their difficulties; it relieved their dulness; and raised them out of the base and debasing influences of the scenes which were immediately around them. In this System and Order which they saw opening around them, they felt that they, as truly as the loftiest archangel near the Throne, had a place and an appointment. And this conviction helped to make them the devout and spiritually minded, the earnest and zealous men we know they were: it helped them to recognize God's presence in every scene of life; to see His purposes, and to work with Him in their accomplishment.

NOTE Y.

Our conclusion (Note T.) that, in a deep sense, "Christianity is as old as the creation," that the knowledge of man's recovery through the atoning work of Christ and the main principles of Evangelical truth, were in possession of the earliest generations of mankind—implies the institution and use of sacraments. In his *Undesigned Coincidences*, Part I., Professor Blunt has shown, from the "expressive hints" of the earlier pages of the Old Testament, "that there were among the patriarchs *places* set apart for worship, *persons* to officiate, and a *decent-ceremonial* and appointed *seasons* of holy things." And he adds, "the patriarchal church also had sacraments. Sacrifice was one, and circumcision was the other." Indeed, when we think of the two sacraments in their abstract character, as an act of dedication and as a thankful memorial of redeeming love and grace—it would seem that as Baptism and the Eucharist were the successors, of Circumcision and the Passover; so these again must have been successors of earlier rites, if indeed circumcision

—which is found in many nations, and spoken of as if it were already known when it is first mentioned,—was not, as Professor Blunt suggests, the primeval form of the initiatory sacrament. There is no authority indeed to speak of the sacraments as “extensions of the Incarnation.” Yet the principle implied in that expression is true; for they were always connected with the Person of the Eternal Word as the great Agent of our reconciliation with God, and of our restoration into the Divine Family and Kingdom.

NOTE Z.

WHEREVER this view of the Church Fellowship, as a Society rising out of the Universal Order in testimony of our restoration into it, is lost—man’s religious position is either regarded as the sign of a rigorously limited prerogative, and the inner courts of the Church are kept exclusively for privileged worshippers only, the outer being opened for “the Gentiles;” or else it is looked upon as an enclosed society which can only be entered by one way—namely, that by which the bigot has himself gained admission. Of those who hold the first error, the Pharisee, whether Jewish or Christian, is the type. And the evil of his proceedings was rebuked by our Lord’s act, when He cleared the temple, and by the words which He used on that occasion (cp. Bishop Hurd, *Works*, vol. vii. p. 383). Of the second misconception, examples are supplied in abundance by mere proselytizers (Matt. xxiii. 15), who must always be distinguished from the Christian witnesses. (Luke xxiv. 48)—whether they indicate the line of admission through the narrow avenue of dogma and ritual, or along the clouded pathway of some peculiar experience.—*Divine Kingdom*, &c., p. 138.

NOTE AA.

Is not this the true genesis of idolatry? When the worshipper fails to realize the instrumental character of his devotional framework, and thus ceases to receive light and life through it, his own feelings naturally beget false images of God, which gradually replace the Image of Him in whose service the ritual was originally celebrated. And then, so far as this ritual still preserves its instrumental character, these false images of God are worshipped by means of it. Nor are they always worshipped in material forms. We have been expressly told that every human being is made up "body, soul, and spirit;" the soul being that part of man which is closely connected with visible and earthly things, to which our feelings, our dispositions, and our impulses appertain, of which, in fact, they are the constituents. All the powers of this secondary portion of our nature should indeed enter into, and contribute a portion of, our offerings of worship, but then only subsequently and subordinately, and after the spirit has risen on high in its ineffable blendings with its Father and Creator. And, therefore, forms of worship, which are first of all concerned with the feelings and natural impulses, and with the imagination, are, by that very characteristic of them, utterly condemned. The instruments which, in their moving appeals to the eye or ear, affect what the Apostle calls the "psychical" part of our humanity (1 Cor. xv.)—that part of us which, in distinction from the spirit, is called the "soul"—should, from the very nature of true worship, be kept into an altogether secondary place. Every suggestion of beauty and grandeur and sublimity, which might divert the mind from what is the worshipper's first concern and interest, should be repressed. The sensuous and stimulating influences of our services must not be those by which, in the first instance, we are wrought upon.

Or else, while they may, indeed, produce all manner of commotion in the feelings and imagination, there may not, in the whole course of them, be one true movement of the "inner man" towards God. They may excite awe apart from reverence, and fear without humility, and even tears without remorse.

NOTE AB.

EVERY reader of Bishop Butler knows how often he reminds us that "the course of things which come within our view, is connected with something past, present, and future, beyond it, so that," he says, "we are placed, as one may speak, in the middle of a scheme Whether this scheme is in the strictest sense, infinite or not, it is evidently vast, even beyond all possible imagination. And, doubtless, that part of it which is opened to our view, is but as a point, in comparison of the whole plan of Providence, reaching throughout eternity, past and future; in comparison of what is even now going on in the remote parts of the boundless universe; nay, in comparison of the whole scheme of this world." The dim intimations of this scheme which can be observed, but which are shrouded by the gloom of a position awfully remote, appear as the consistent development of principles already in our possession; and they may be perceived and intelligently acknowledged,—just as the occupant of a vast, and lofty, and far-extending structure, who looks, amidst an evening gloom, upon its distant pinnacles and towers, as they are pointed out to him by one who has disclosed the nearer circumstances of the edifice—may recognize them as true parts of the structure, and so be assured, notwithstanding the dim and dark intervals which lie between them and himself, of their actual reality. He is thus confident not

only because of his reliance on the veracity of his informant, but, also because he recognizes them as the symmetrical extension of those parts of the edifice which are around him, as consistent evolutions of the evident plan of its contriver. Now it is among these dimly manifested verities, that we find relief from, if not a full explanation of, many of our speculative difficulties. The timid maxim, that 'nothing has been revealed but what bears on human redemption,' is surely not delivered in the spirit of Augustine, and Anselm, and Hooker, or, we may add, of John Howe, and Baxter, and Jonathan Edwards. Fragmentary, indeed, are the glimpses which Revelation gives us of the unseen, and they are wholly insufficient for the construction of those 'rotund theologies' which have been formed from them. Yet they are real; though they often bear quite indirectly on human welfare; indeed, sometimes they do not bear at all in that direction, except in the way of enlarging our range of thought, and of rectifying our conjectures. Cp. Dr. Newman, *On Rationalistic Principles in Religion*.

NOTE AC.

It has been already observed (Note N.) that for sustaining all the phenomena of the material world, mechanical and chemical, we need suppose nothing more than an infinite congeries of mathematical points of attraction and repulsion; this supposition fully answers all the purposes that are answered by the notion of hard indivisible atoms. As has been said, "that which is superadded to the idea of a centre of attraction and repulsion, in order to bring it up to the notion of a solid atom, adds absolutely nothing serviceable to the idea, or perhaps intelligible; and is altogether superfluous. The hard ultimate

atom does nothing which the mathematical centre will not do. But these infinite centres are only starting-points of motion, motion in several directions, or motion of several species."

But now, it has been strikingly remarked: "We may bring this idea of the material world into connexion with the principle that motion, in all cases, originates from mind; or in other words, is the effect of will; either the Supreme Will or the will of created minds. Motion is either constant and uniform, obeying what we call a law, or it is incidental. The visible and palpable world, then, according to this theory, is motion, constant and uniform, emanating from infinite centres, and springing, during every instant of its continuance, from the creative energy. Now the instantaneous cessation of this energy, or its reaching its close, is, therefore, abstractedly, quite as easily conceived of as is its continuance; and whether, in the next instant, it shall continue, or shall cease, whether the material universe shall stand, or shall vanish, is an alternative of which, irrespective of other reasons, the one member may be taken as easily as the other; just as the moving of the hand, or the not moving it, in the next moment, depends upon nothing but our volition. The annihilation of the solid spheres, the planets, and the suns, that occupy the celestial spaces, would not be an act of irresistible force, crushing that which resists compression, or dissipating and reducing to an ether that which firmly coheres; but it would be the non-exertion, in the next instant, of a power which has been exerted in this instant: it would be, not a destruction, but a rest; not a crash and ruin, but a pause."—*Physical Theory of Another Life*, chap. xviii. Cp. Tait's *Recent Advances in Physical Science*, p. 5.

NOTE AD.

WHEN we think of the magnitude, the dark massiveness, of the evils against which our energies are directed, we naturally say, 'Nothing but a miracle will avail for the removal of this wretchedness, this vice, this degradation, God Himself must interpose, or nothing can be done. And our impression is well founded: by miracle the work will be done whenever it is accomplished. But what then are the conditions of His intervention? They are plainly set forward in the account which is given of the Apostolic preparation for the miracle of Pentecost. Unity; "they were all of one accord in one place;" Prayer; "they said, Lord, who knowest the hearts of all men, show which of these two Thou hast chosen;" Functional Service (1 Pet. iv. 10); "they appointed two named Joseph and Barnabas." Unity, Prayer, Effort, are the conditions of His intervention. When, in this way, we have done all we can do, then God Himself will come forward for our relief and help. He Himself will "build up Jerusalem, and gather together the outcasts of Israel, and heal the broken in heart, and bind up their wounds." He Himself will "make bare His holy arm in the sight of all the earth;" and in His promised consolation to the suffering, and in His vindication of the wronged, "all flesh shall see the salvation of our God."

NOTE AE.

WE recognize St. John as one of the chief Prophets of the Christian Church. And taking this designation in its true sense, we read the Book of his Prophecy as being, in his own words, concerned with "the things which are," as well as with "the things which shall be hereafter." We do not read it as a description of the course of modern history,

as an illustrated account of the destinies of Europe, of Emperors and Popes, but we read it as a "Prophecy," that is, as an interpretation of the mind of God; of what He is, and what He wills; of the laws and order of His government; of the nature of those powers that are striving against Him in rebellion and defiance; and also of the effects of His conquest when those powers will be overthrown.

This is the nature of the "Book of this Prophecy." And the object for which the Apostle wrote it, was effected by an Apocalypse or Revelation, i. e. by an unveiling. Most of the seers declared the things they were commissioned to make known, in ordinary methods of discourse. Some, however, like Ezekiel, and Daniel, and Zachariah, gave forth their messages in type and symbol. In pictured, instead of verbal, language, their communications were delivered; and this was the method by which St. John declared the eternal verities which are naturally hidden from our idolatrous perceptions. Like Ezekiel, he saw The Throne and Him who was seated thereon, and beheld the celestial ministries by which it is surrounded. Then, in front of that vision, he looked upon the imagery through which all the agencies that are in rebellion against the Heavenly Kingdom, are represented. In the seals, and trumpets, and the vials, in the unclean beasts and mystic numbers—he saw representations of the error, and the iniquities, which have ever been contending against the welfare of the Church and the progress of God's truth. Through and by means of these images, St. John discharged his prophetic functions. And we should especially observe that all the figures he employed with this purpose, were familiar to his readers. They framed themselves into a pictorial language, which was as well known to all who were acquainted with the Old Testament, as was the ordinary and verbal language in which the greater part of it was written. Accordingly, it is to the Old Testament, and not to the events of Modern History, that we must look for an interpretation of the symbols which He used. His predecessors in the "goodly fellow-

ship " are his best interpreters ; and the attentive student will find that the Apostle has enlarged and developed, and carried further onward, that great commission which they fulfilled from the beginning.

NOTE AF.

THIS parallel is at once suggested by the previous Note. And it must be exact, if that is the true view of the Apostle's Revelation. What is there seen in the symbols, when they are wisely interpreted, must correspond, even in the minutest particulars, with the Order which we have seen embodied in Christ's Person. We have here in fact the best key for unlocking the mysteries of this portion of Holy Scripture. Interpreted in this view, it discredits for ever the expositions which undertake to show the Apostle's meaning in some particular events, which we may learn from Gibbon or from "The Times ;" while, at the same time, it justifies those true views which are based on the devout belief that God is living, working, through all history. All the great movements of the world are included in those interpretations, for they unfold every stage and progress of the Divine Order through which the purposes of God are moving forward to their victorious accomplishment.

NOTE AG.

WE are here reminded of the many promises which guarantee the possession of certain knowledge to the trustful and obedient. "He that is willing to do the will shall know of the doctrine;" and, "He that believeth on the Son of God hath the witness in himself." No sophistry can

touch the assurance which is thus obtained, any more than it could have touched St. Paul's deep conviction, when he said, "I know in Whom I have believed." Our progress towards that state of mind and feeling is real, though it may be slow; the paths through which we reach it may be steep and narrow; but they are sure. In ever increasing knowledge, they "brighten more and more unto the perfect day," until we reach at length that position of which John Bunyan tells us that "there the pilgrims were in sight of the city they were going to, and heard loud voices coming from it. There, also, some of the inhabitants thereof met them, for in that land the shining ones commonly walked, because it is on the borders of heaven itself." Yes, this sure vision of things celestial and divine, is even here attainable, though not perhaps till just before our pilgrimage is closed; as only a few steps then separated Christian and his companion from the "cold dark river which lay between them and the city," which they so gazed upon. But it may be reached at length, if we persevere in the path of willing obedience and loving trust. And then, whether the remainder of our journey be long or short, heaven's own light will rest on it, and death itself will only be a fuller revelation of the world into which we have already entered.

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